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*"And command your family to perform  
Salaat and you, yourself be  
Steadfast (in its performance)."*

# KITABUS SALAAT

By

*Syed Aley Rasool Marehravi*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

## Introduction

"Verily Salaat prevents one from shameful and forbidden things; and the remembrance of Allah is greatest" (QUR'AN 29: 45).

"Salaat is the best of all that has been ordained by Allah" (HOLY PROPHET ﷺ)

Salaat occupies a lofty position in the religion of Islam. Its performance is the foremost duty of a Muslim after he has brought faith in the Oneness of Allah Ta'ala and the prophethood of His holy Messenger, Nabee Muhammad ﷺ. It is a most special act of Divine worship which he is called upon to perform five times daily without fail. The pages of the Qur'an and Hadith are replete with injunctions which enjoin Salaat on us. It is of such paramount importance that it has been described as a pillar and foundation of faith.

Salaat, if offered with a sincere heart, proper devotion and mental concentration, contributes to the cleansing of the heart, ridding it of the impurities of sin and ultimately transforming one's entire life. It engenders love for piety and promotes fear of Allah in man. Islam has laid greater emphasis on the institution of Salaat than on other religious obligations. Whenever anyone came to Rasoolullah ﷺ with a view to embrace Islam, he was expected to uphold his Salaat with regularity. Hence after Imaan, Salaat is the bedrock of Islam.

From a study of traditions of our Holy Prophet ﷺ we learn that Rasoolullah ﷺ denounced the giving up of Salaat as the way of the unbelievers. He is reported to have said:

"That which separates a believer from infidelity is simply the Salaat."

"He has no share in Islam who does not offer Salaat."

Rasoolullah ﷺ sounded a note of warning to Muslims that if they gave up Salaat their conduct would be associated with that of the unbelievers.

What a great act of virtue and felicity it is to offer Salaat regularly and how disastrous it is to neglect it, is beautifully summarised in the following prophetic words:

"Whoever will offer the Salaat properly and regularly it will be for him on the Last Day a source of light, a proof of his faith and a means to salvation. (On the other hand) Whoever will not offer it carefully and regularly it will be for him neither a source of light, nor a proof of faith, nor a means of salvation, and the end of such a person will be with Qaroon, Fir'aun, Hamaan and

Ubai-bin-Khalaf."

The ignominy and disgrace that the defaulters of Salaat will be subjected to on the Day of judgment, has been aptly described in the Holy Qur'an:

"The day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, their eyes shall be cast down - ignominy will cover them, seeing that they had been summoned aforetime to bow in adoration while they were hale and healthy (and had refused)." (LXVIII: 42).

According to the above Qur'anic verse mankind will be summoned to bow down in adoration before Allah Ta'ala the Last Day. Only the fortunate ones, who had during their lifetime made it a practice to be regular in their Salaat, will find no difficulty in bowing down. Those who, in spite of being healthy and strong, had not observed Salaat in this world, will discover to their dismay that their backs had suddenly grown stiff with the result that they will remain standing with the infidels unable to prostrate before their Lord and Creator. Such will be the humiliation and disgrace for the defaulters of Salaat! May Allah Ta'ala save us from such ignominy! Ameen

In view of the overriding importance of Salaat in the life of a Muslim there is a great need for a booklet dealing comprehensively with this subject. To practice upon this compulsory injunction of Islam it is imperative for Muslims to acquire sound knowledge of this important subject. Al hamdu Lillah I through the Grace, Mercy and Help of Allah Ta'ala this booklet, entitled, "Kitabus Salaat" is presented to you for your perusal and guidance. This simple presentation fulfils a long-felt need in the field of Islamic education.

"Kitabus Salaat" is an invaluable contribution from an Aalim who has dedicated this service to Allah Ta'ala. This book will not only serve as a useful textbook in Madressas but its benefits will even extend to Muslim students as well as other youth who have passed the Madressa stage. Even new converts to Islam, desirous of equipping themselves with the basic knowledge of Salaat and its practical application in daily life will derive tremendous benefit from this booklet. It is undoubtedly a notable contribution ..... a booklet embodying a wealth of information. "Kitabus Salaat" is a must for every Muslim home, Madressa or school. It would be highly appreciated if, after perusal, any errors are detected, these are brought to our notice.

May Allah Subhanahu Wata'ala accept this humble service from us and reward the author abundantly for his untiring effort in producing this work. May Allah grant him long life, prosperity, good health and taufeeq to continue with his selfless sacrifice in the cause of Islam ..... Aameen.

"Successful indeed are the believers Who are humble in their Salaat." (23 : 1-2).

\*\*\*\*\*

## Necessary Technical Terms of Fiqh

There are Eight Classes of Divine Laws regarding the deeds and actions of man:

- (i) Fardh (ii) Waajib (iii) Sunnat (vi) Mustahab (v) Haraam
- (vi) Makrooh-e-Tahrimi (vii) Makrooh-e-Tanzihi
- (viii) Mubaah.

### FARDH

**Fardh** is a Divine Command which is established by such proof known as Daleel Qat-i (Absolute Proof). One who neglects a Fardh injunction without any valid Islamic excuse is termed by the Shariah as Faasiq (disobedient).

One who rejects a Fardh injunction is termed a Kaafir and is beyond the pale of Islam.

Fardh is subdivided into two Classes: (i) Fardh Ain; (ii) Fardh Kifaayah.

1. **Fardh Ain** is a duty which is Compulsory upon every Muslim. Neglect of Fardh Ain without a valid (Islamic) reason warrants punishment, and such a person is described as a Faasiq.

2. **Fardh Kifaayah** is a compulsory duty, which, if discharged by a few members in a community, will absolve the whole community. However, if not a single person in the community executes it then entire community will be liable and sinful.

### WAAJIB

**Waajib** is a Divine Command established by proof known as Daleel Zanni (or such proof which although very strong, but of a lower category than Daleel Qat-i). One who neglects or rejects a Waajib injunction is termed a Faasiq.

### SUNNAT

Sunnat refers to such deeds as practiced by Rasoolullah ﷺ or his Sahabah. Sunnat is divided into two classes:

- 1. Sunnatul Mu'ak-kadah;
- 2. Sunnatul Ghair Mu'ak-kadah.

Sunnatul Mu'ak-kadah is an action which was steadfastly upheld



by Rasoolullah ﷺ or his Sahabah ﷺ and was not left without valid reason. One who constantly neglects it is also termed a Faasiq. Sunnatul Ghair Muak-kadah is an act which was practiced by Rasoolullah ﷺ and his Sahaba ﷺ, but which they sometimes left off without any excuse.

Execution of Sunnatul Ghair Muak-kadah Warrants great Sawaab (reward) and failure to carry it out does not warrant punishment.

It is also known as Sunntuz-Zaaidah (extra) as well as Sunnatul-Aadiyah.



### MUSTAHAB

Mustahab is an act which Rasoolullah ﷺ and his Sahaba ﷺ did occasionally. One who fulfils a Mustahab deserves Sawaab. There is no sin in not doing it.

### HARAAM

Haraam refers to a prohibition which is established by proof known as Daleel Qat-i (Absolute Proof). The perpetrator of Haraam is termed a Faasiq and the one who rejects a Haraam becomes a Kaafir.

### MAKROOH-E-TAHRIMI

Makrooh-e-Tahrimi is a prohibition established by proof known as Daleel Zanni (or such proof which although very strong, is of a lower category than Daleel Qat-i) One who commits Makrooh-e-Tahrimi is a Faasiq, and the one who rejects it is also a Faasiq.

### MAKROOH-E-TANZIHI

Makrooh-e-Tanzihi refers to such an act which if NOT done will warrant Sawaab, and if done then it will not be a punishable offence. N.B.:- It should be remembered that commission of Makrooh-e-Tanzihi only OCCASIONALLY will not be a punishable offence. However committing Makrooh-e-Tanzihi constantly becomes a punishable offence.

### MUBAAH

Mubaah is an act which if done does not warrant Sawaab and if not done then it will not be a punishable offence. In other words it is an act which is merely permissible.

## Conditions for the Validity of Salaat

There are several things which have to be fulfilled before starting actual Salaat or Namaaz. If any one of these things is absent the Salaat will not be valid and may not be performed. These necessary things are known as Shuroot or Conditions preceding Salaat. The Shuroot of Salaat are as follows:

1. Tahaarat or purity;
2. Satara Aurah or Covering one's Aurah (private parts);
3. Istiqbale Qiblah or Facing the Qiblah;
4. Niyyat or Intention of Salaat;
5. Time.

The above mentioned Shuroot of Salaat will now be briefly explained.

### 1. TAHAARAT OR PURITY

There are two types of impurities which affect the human being. These are:

- (i) Janabat, which is known as the Greater Impurity or Hadth-e-Akbar
- (ii) Hadth which is known as the Lesser Impurity or Hadth-e-Asghar.

Janabat is that state of impurity which follows:

- (i) Sexual intercourse;
- (ii) Discharge of semen;
- (iii) Haiz or Menses;
- (iv) Nifaas or confinement (child-birth).

Hadth is that state of impurity which results from the following acts:

- (i) Answering the call of nature,
- (ii) Emission of anything from the hind and front private parts;
- (iii) Passing wind from the hind private part (N.B. The passing of wind via the front private - as is the case in some kinds of sickness - does not bring about the state of Hadth);
- (iv) Flowing of blood from any part of the body;
- (v) Flowing of puss from any part of the body;
- (vi) Vomiting while lying down or sleeping whilst leaning against some object;
- (vii) Unconsciousness;
- (viii) Audible laughter during the course of performing Salaat

excluding Janazah Salaat.

It is necessary for the Musalli (i.e. the one who performs Salaat) to be purified from both states of impurities, viz., Janabat and Hadth, before commencing Salaat. Purification from the state of Janabat is attained by taking Ghusal (complete bath), and purification from Hadth is attained by making Wudu (ablution).

Besides Tahaarah (Purity of the body, Tahaarah of the place whereon Salaat is performed is also necessary. The place or spot on which Salaat is performed must be pure and clean.

It is also essential that the clothing donned by the Musalli be pure and clean.

## **2. SATARE AURAH OR COVERING OF ONES AURAH**

Aurah means that part of the human body the covering of which is compulsory. The aurah of a man is that part of his body from the navel to the knees.

(N.B. The navel is not included in the Aurah, but the knees are part of the aurah and have to be covered.)

The aurah of a woman is entire body - from head to feet - excepting the face and the hands. Before commencing Salaat it is Compulsory to have one's aurah covered.

## **3. ISTIQBAL-E-QIBLAH**

Istiqbal-e-qiblah means to face the direction in which the Holy ka'ba is located. The Muslim must face the Qiblah when performing Salaat.

## **4. NIYYAT**

The Muslim must form the Niyyat (Intention) in the mind for the particular Salaat about to be performed.

## **5. TIME**

The various Salaat must be performed after entry of their respective times. A Salaat cannot be performed prior to its appointed time.

## **Masaa-il (Rules) pertaining to the shuroot of Salaat**

1. If a female dons such transparent clothing or transparent head-covering that part of her aurah is visible, her Salaat is null and void.
2. If during the course of Salaat one -fourth of any part of the

aurah, e.g. one-fourth of the thigh, one-fourth of the head (in the case of females) is revealed for the duration of three Tasbeehs, the Salaat is rendered void.

(N.B. The duration of three Tasbeehs is the time taken to recite "Subhanallah" thrice i.e. about three seconds.)

3. If some impurity is on the Musalli's clothing, Salaat may be performed with the impure clothing provided no water is available within a radius of one Islamic mile.

(An Islamic mile is equal to approximately one and one-fifth English miles.)

4. If on a journey one has sufficient water for only one act. i.e. the water is sufficient for either making Wudu only or removing the impurity from one's clothing, then the water must be used for cleansing one's clothing and instead of Wudu, Tayam-mum is to be made. (This rule will apply if sufficient water for only one act exists and no water is available within a radius of one Islamic mile.)

5. It is not necessary to make niyyat or intention for Salaat by means of uttering. The mere intention in one's mind will suffice, i.e. intend in mind. "I am performing the Fardh of Zuhr or the Sunnat of Zuhr, etc."

There is no need for the lengthy niyyats recited by people when making Salaat.

6. If one wishes to recite the niyyat, it will suffice to say: "I am performing the Fardh of Fajr, I am performing the Sunnat of Zuhr" etc.
7. whilst making niyyat, say, for instance zuhr, one utters Asr instead, the Salaat will be valid provided one has in mind that zuhr is being performed.
8. If by error one utters (Whilst making niyyat) six rakaat or three rakaat in place of four rak aat, the Salaat will be valid.
9. In performing Sunnat, Nafl or Taraweeh Salaat, it will be sufficient to intend that: "I am performing Salaat. "If the words, Sunnat, Nafl and Taraweeh were not added, the Salaat will be valid. However, in the case of Sunnat and Taraweeh it is better to add in one's Niyyat the terms, Sunnat or Taraweeh.
10. (a) If the Musalli happens to be in a place where he is unable

to determine the direction of Qiblah nor can he locate someone who could indicate the Qiblah to him, then the Musalli should ponder about the direction of the Qiblah and face that direction which his heart attests to be the Qiblah.

(b) If he faced any direction without pondering, his Salaat will not be valid.

In the case of No. 10(a), if after Salaat it is established that the direction was in fact not the Qiblah, then too the Salaat will be valid.

11. If during the course of performing Salaat the Musalli realises that he is not facing the direction of the Qiblah, he should turn towards the Qiblah immediately upon such realization and proceed with the Salaat.

12. It is permissible to perform Salaat inside the Ka'ba Sharief. If Salaat is performed inside the Holy Ka'ba, any direction may be faced.

## The Times of Salaat

### THE TIME FOR FAJR SALAAT

Approximately 1 1/2 hrs before sunrise a dim whitish glow appears vertically in the eastern horizon. Soon after this vertical glow, a brightness appears horizontally in the eastern horizon. This horizontal glow spreads instantly along the horizon becoming larger and larger until after a short while it becomes light. The time for Fajr Salaat commences with the appearance of the horizontal glow in the in the eastern horizon. This time marked by the appearance of the horizontal glow is known as Fajre Awwal or Subh Sadiq (True Dawn). The time for Fajr Salaat lasts until sunrise.

### THE TIME FOR ZUHR SALAAT

The time for zuhr salaat begins immediately after Zawaal or mid-day. The time of mid-day or Zawaal is calculated by dividing the hours of daylight by two, and adding the result to the time of sunrise, e. g.:

#### 1. Example:

Sunrise 6:30 a.m.

Sunset 5:30 a.m.

∴ Number of Daylight hours = 11 hours

Divide by two  $11 \div 2 = 5 \frac{1}{2}$  hours

Add to Sunrise time 6.30

+5.30 = 12.00

∴ Zawaal will be at 12 p.m.

#### 2. Example:

Sunrise 5.10 a.m.

Sunrise 7.30 p.m.

∴ Number of Daylight hours = 14 hours, 20 minutes.

Divide by two  $14 \text{ hrs. } 20 \text{ min} \div 2 = 7 \text{ hrs., } 10 \text{ min.}$

Add result to sunrise time :  $5.10 + 7.10 = 12.20$

∴ Zawaal is at 12:20 p.m.

It is forbidden to perform Salaat at the time of Zawaal. After approximately five minutes (i.e. five minutes after Zaw-waa) zuhr time commences.

The time for Zuhr Salaat lasts until the length of the shadow of an object becomes twice the size of object plus the size of the shadow which was cast at the time of Zawaal.

#### Example:

The Shadow of a yardstick at Zawaal was four inches. The time for Zuhr Salaat will remain until the shadow of the yardstick attains a length of two yards and four inches, i.e. twice length of object plus shadow of Zawaal.

### TIME FOR ASR SALAAT

Asr time begins immediately upon the expiry of Zuhr time, and lasts until sunset. However, it is Makrooh (reprehensible) to delay the Performance of Asr Salaat until the sun's ray become yellowish and dim as is the case before sunset.

### TIME FOR MAGHRIB SALAAT

Immediately after sunset the time for Maghrib Salaat commences, and it lasts until the white glow of twilight remains.

### TIME FOR ISHAA SALAAT

The time for Ishaat begins immediately after expiry of the time of Maghrib, i.e., immediately after the white glow of twilight disappears. Ishaat time lasts until Fajre Awwal or Subh Sadiq (true dawn). The moment Fajre Awwal enters, Ishaat time expires.



(The terms Fajre Awwal and Subh Sadiq have already been explained under the heading: the Time for Fajr Salaat.)

## Masaa-il Pertaining to Salaat Times

### FORBIDDEN TIMES OF SALAAT

1. It is not permissible to perform any Salaat whatsoever at the following times:

- (a). At Sunrise:
- (b) At Sundown or Midday (Zawaal);
- (c) At Sunset.

Salaat could be performed about 15 minutes after sunrise: five minutes after midday and immediately after sunset.

(d) Before sunset when the sun's rays lose their heat and become yellowish, no Salaat can be performed during this time excepting the Asr Salaat of that day if it has not yet been performed.

N.B. it is not permissible to delay the performance of Asr Salaat until this time. However, if Asr Salaat was not yet performed then it has to be performed even in this Makrooh (reprehensible) time.

- (e) When the imam is delivering the Friday or Eid Khutba (sermon).
2. It is not permissible to perform any Sunnat or Nafl Salaat after the Fardh of Asr has been fulfilled. Qadha Salaat, however, may be performed after the Fardh of Asr.
3. During the time of Fajr Salaat it is not permissible to perform any Nafl Salaat. Qadha Salaat may be performed during the Fajr time.
4. If one performs the Fardh of Fajr without first performing the Sunnat of Fajr, it is not permissible to make the Sunnat after the Fardh of Fajr. The Musalli will have to wait until after sunrise in order to perform the Sunnat of Fajr which was missed.
5. While performing Fajr Salaat, if the sun rises, the Salaat is not valid and will have to be repeated as Qadha. However, if the sun sets while Asr Salaat is being performed, it (Asr Salaat) will be valid.

6. During summer it is Mustahab (preferable) to perform Zuhr Salaat a considerable time after midday, and during winter it is mustahab to perform Zuhr Salaat soon after midday.
7. It is Mustahab to perform Fajr Salaat when it is a bit light.
8. It is Mustahab to perform Isha' Salaat just before one-third of the night has passed.

## A z a a n

1. Azaan is the Call to Salaat. It is Sunnat to recite the Azaan for the five daily Salaats and Juma' (Friday) Salaat.
2. Azaan is recited by men only. Azaan given by a female is not valid.
3. When giving Azaan, the Muazzin (i.e. the one who recites the Azaan) must face the Qiblah.
4. Azaan should be given for Qadha Salaat as well. If the Musalli is performing several Qadha Salaat at once he recite the Azaan for the first Qadha Salaat, thereafter he has the option of either reciting the Azaan for the other Qadha Salaats or be content with only the Iqaamah.
5. It is Sunnat to be in the state of Wudu when reciting Azaan. However, it is permissible to recite the Azaan without being with Wudu.
6. It is not permissible to recite the Azaan for a Salaat prior to the entry of the time of that particular Salaat.
7. If Azaan is recited before the commencement of the time of the Salaat, such Azaan will not be valid. The Azaan will have to be repeated.
8. The Azaan should be recited in a loud voice, pausing after the various phrases.

## The Azaan

اللَّهُ أَكْبَرُ

(ALLAHU AKBAR)

Allah is the Greatest.

(To be recited four times)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(ASH-HADU-AL-LAA ILAAHAIL-LAL-LAAH)



I bear witness that there is none worthy of worship, but Allah.  
(To be said twice)

أَشْهَدُ أَنْ مُحَمَّدًا الرَّسُولُ اللَّهِ

(ASH-HADU-AN-NA MUHAM-MA-DAR-RASOOLUL-LAH)

I bear witness that Muhammad is the Messenger of Allah.  
(To be said twice)

حَيَّ عَلَى الصَّلَاةِ

(HAY-YA ALAS-SALAAH)

Come to Salaat.

(To be said twice)

حَيَّ عَلَى الْفَلَاحِ

(HAY-YA ALAL-FALAAH)

Come to Success.

(To be said twice)

اللَّهُ أَكْبَرُ

(ALLAHU-AKBAR)

Allah is the Greatest.

(To be said twice)

لَا إِلَهَ إِلَّا اللَّهُ

(LAA-ILAAHA, IL-LAL-LAAH)

There is no God but Allah.

(To be said once)

## The Method of Reciting the Azaan

The Masnoon (Sunnat) method of giving Azaan is as follows :

The Muazzin should be purified from both categories of impurity, i.e. Hadthe Akbar (the State of Janabat) and Hadthe Asghar (the state of Hadthe). He should mount a raised or high place, which is beyond the confines on the Masjid, and face the Qiblah.

(N.B. The Azaan should not be given inside the Masjid.)

Facing the Qiblah he should insert the forefingers of both hands in his ear openings. He should then recite the Azaan in a loud voice (not shouting).

Whilst reciting the words:

حَيَّ عَلَى الصَّلَاةِ

the Muazzin should turn his face towards the right side in such a manner that his breast and feet are not turned away from the Qiblah. While reciting

حَيَّ عَلَى الْفَلَاحِ

the face should be turned to the left side in a similar manner as described above.

During the Azaan recited for Fajr Salaat the following sentence should be repeated twice after حَيَّ عَلَى الْفَلَاحِ

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

(AS-SALAA-TU KHAIRUM-MINAN-NOUM)

Salaat is better than sleep.

After reciting Allahu-Akbar -

اللَّهُ أَكْبَرُ

twice, the Muazzin should pause sufficiently, enabling the listeners to reply. (The reply of the listeners will be explained later.)

Besides the terms

اللَّهُ أَكْبَرُ

the Muazzin should pause sufficiently after reciting each sentence once so that listeners could give their reply.

## The Iqaamah

The Iqaamah is similar to the Azaan, but differs from the Azaan in the following respects:

1. The Iqaamah is recited inside the Masjid whereas the Azaan is called from outside the precincts of the Masjid.
2. The Iqaamah is recited in a soft voice while the Azaan is called out loudly.
3. During Iqaamah, the fingers are not inserted in the ear-openings, as is the case in Azaan.
4. The Iqaamah is recited rapidly while the Azaan is called out haltingly.
5. The sentence,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

is not recited during Iqaamah.

6. During the Iqaamah of the five daily Salaats the sentence

قَدْ قَامَتِ الصَّلَاةُ

(QAD QAA-MATIS-SALAAH)

Salaat has begun.

is repeated twice after reciting

حَيَّ عَلَى الْفَلَاحِ

7. During Iqaamah the face is not turned right and left as in Azaan.

8. The Iqaameh is recited when the congregational (Juma' Salaat) is about to begin.

### Masaa-il Pertaining to Azaan and Iqaamah

1. It is Mustahab for a Musafir (traveller) to recite the Azaan (i.e. when he performs his Salaat).
2. The Azaan and Iqaamah in the Masjid are sufficient for all the people of that particular neighbourhood. Thus if the Azaan and Iqaamah were already recited in the Masjid, it will be Mustahab for one performing Salaat at home to recite the Azaan and Iqaamah.
3. It is Makrooh (reprehensible and forbidden) to recite the Azaan and Iqaamah in a Masjid wherein the congregational Salaat is performed daily with Azaan and Iqaamah. However, in a Masjid where no fixed arrangements exist regarding the Imam and Muazzin, the Azaan and Iqaamah should be called out by every group or individual performing Salaat therein.
4. It is Makrooh (fobidden) for female to recite Azaan or Iqaamah.
5. Azaan and Iqaamah are called out for only the Fardhe Ain (the five daily and Juma) Salaats.
6. It is Mustahab for those who hear the Azaan to reply, i.e. they should silently repeat the terms recited by the Muazzin. Listeners should reply during the pause made by the Muazzin after each sentence. However, after the sentence

حَيَّ عَلَى الصَّلَاةِ

and

listeners should say:

حَيَّ عَلَى الْفَلَاحِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(LAA-HOU-LA WALA QUW-WATA IL-LAA-BIL-LAAH)

There is no strength nor power but with Allah.

During the Fajr Azaan, after the sentence:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

the listeners should say:

صَدَقْتَ وَبَرَرْتَ

(SADDAQ-TA WA BARAR-TA)

After completion of the Azaan, listeners should recite Durood Sharif and the following dua:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ اِنَّ مُحَمَّدًا  
نَالِ الْوَسِيْلَةِ وَالْفَضِيْلَةَ وَالْدَّرَجَةَ الرَّفِيْعَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا  
اَلَّذِي وَعَدْتَهُ وَاَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

(ALLAHUMMA RAB-BA HA-ZI-HID DA'-WA-TIT TAAM-MATI  
WAS SALAA-TIL QA-IMATI AA-TI MUHAMMADA NIL  
WASEE-LATA WAL FAZEE-LATA WAD-DARA-JATAR- RAFI-  
ATA WAB ATH-HO MAQA-MAM MAHMOODA NILLAZI WA  
AT-TAHU WAR-ZUQNA SHAF-A-ATA-HU YAU-MAL  
QIYA-MATI IN-NAKA LA TUKH-LI FUL MI-A AD.)

O Allah, lord of this perfect call And everlasting prayer, Bless Muhammad with Utmost nearness to Thee, Grant him perfection, And raise him to the high station Thou hast promised him: Bestow his intercession On the Day of Judgement; Verily thou goest Not back on Thy promise.

7. It is also Mustahab to reply Iqaamah. The replies to Iqaamah are the same as in Azaan, and after the sentence

قَدْ قَامَتِ الصَّلَاةُ

The following should be said:

اَقَامَهَا اللّٰهُ وَاَدَامَهَا

(AQAA-MA-HA-LAA-HU WA-A-DAA-MA-HA)

May Allah establish and perpetuate Salaat.

8. Reply to the Azaan should not be made during the following acts:

- (i) While performing Salaat.
- (ii) While listening to any Khutbah - whether it be the Juma' Khutbah, Nikah Khutbah, etc.
- (iii) While in the state of Haiz (menses) and Nifas (confinement).
- (iv) While answering the call of nature.
- (v) While eating.
- (vi) While indulging in sexual relations.

9. The second Azaan of Juma' (Friday) Salaat should be given inside the Masjid in front of the Mimbar.

10. The muazzin should stand while calling out the Azaan. If the Azaan was given whilst sitting, it should be repeated. However, if one recites the Azaan for one's own Salaat (one not for congregational Salaat), while sitting, then it is not necessary to repeat the Azaan although one should not unnecessarily recite the Azaan sitting.

11. It is Mustahab to close the ear-holes with the fingers during Azaan.

12. To recite the Azaan while in the state of Hadthe Akbar is Makrooh Tahrimi (forbidden). The repeating of such Azaan is Mustahab.

13. It is Makrooh Tahrimi to recite the Iqaamah while one is in the state of either Hadthe Akbar or Hadthe Asghar. However, it is not Mustahab to repeat this Iqaamah as is the case with Azaan.

14. It is sunnat to recite the various sentences of the Azaan and Iqaamah in sequence. If an error is made in the order of the Azaan or Iqaamah such an error should be rectified by repeating the misplaced sentence in its proper sequence.

e.g. Instead of أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

the Muazzin calls out أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

or instead of حَيَّ عَلَى الصَّلَاةِ

he calls out

حَيَّ عَلَى الْفَلَاحِ

In the first instance the sequence of the Azaan is set in order by calling out

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

and then repeating the sentence,

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

In the second instance, the sentence

حَيَّ عَلَى الصَّلَاةِ

should be called out, and the sentence,

حَيَّ عَلَى الْفَلَاحِ

should be repeated, the whole Azaan should not be repeated.

15. If during the course of giving the Azaan the Muazzin for some reason or other could not complete the Azaan, e.g. he became ill or unconscious - it will be Sunnat-e-Muakkadah to repeat the whole Azaan.

16. If one's Wudu breaks during Azaan or Iqaamah it is better to complete the Azaan or Iqaamah, and after completion thereof Wudu should be performed.

17. The calling of the Iqaamah is the right of the one who called out the Azaan. However, he may give another person consent to recite the Iqaamah.

18. The Muazzin should complete the Iqaamah in the same spot where he had begun it. He should not move from place to place while reciting the Iqaamah.

19. If after Iqaamah has been given, the Imam engages in performing the Fajr Sunnats, then the time taken by the Imam to perform the Sunnats of Fajr shall not be considered as considerable, hence, there will be no repetition of the Iqaamah.

## How to Perform Salaat

Salaat consists of units. Each unit is called a Raka't. There are two Raka't, three Raka't and four raka't salaats in the Fardh or obligatory category of salaat.



Each unit or Raka't consists of the following essential component parts:

1. The posture of standing erect which is called **Qiyaam**.
2. Recitation of some verses of the Holy Qura'n. This is termed **Qiraat**
3. The posture of genuflexion or bowing lowly is called **Ruku'**.
4. The posture of prostration or placing the forehead on the ground. This is called **Sujood**. Each unit or Raka't has two sujoods, i.e. the prostration has to be performed twice in each Raka't.

Every two Raka'ts are followed by a sitting posture. In other words it is necessary to sit in a kneeling-type posture after completing two Raka'ts of any Salaat. This kneeling posture is known as **Qa'dah**.

Two Sujoods (prostrations) are always separated by a kneeling posture. This kneeling posture, which separates one Sujood from the other is called **Jalsah**.

## The Method of Performing a Two-Raka't Salaat

### THE POSITION OF QIYAAM

The Musalli stands erect, facing the Qiblah, gaze cast down. He forms the Niyyat (intention) for his Salaat and says:

اللَّهُ أَكْبَرُ

(ALLAHU AKBAR)

As he utters

اللَّهُ أَكْبَرُ

he raises both hands upwards towards his head in such a manner that the palms of both hands face the Qiblah, and the hands should be raised to a height where the thumbs are in line with the lobes of the ears, Once the hands reach the required height (i.e. the ear lobes) the musalli should immediately bring them down and fold them below the navel. When folding the hands the Musalli should ensure that:

- (i) the right hand is on of the left hand.
- (ii) the right hand should clasp the left hand in such a manner that the thumb and little finger of the right hands encircle the left-hand wrist, and the other three fingers of the right hand should be spread horizontally along the left forearm

immediately above the wrist.

Once the hands have been folded as explained above, the Musalli should recite the following:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى  
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ۝

(SUB-HAANA-KAL-LAA-HUM-MA WA BI-HAMDI-KA  
WATA-BAA-RAKAS-MU-KA WATA-AALA-JAD-DU-KA  
WA LAA-ILAA-HA GHAY-RUK)

Glory unto You, O Allah! All Praise unto You. Blessed is Your Name and Most High is Your Majesty, There is none worthy of worship, but You.

(N.B. This is known as Thana.)

After reciting Thana, the Musalli recites Ta'ow-wuz, i.e.:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

(A-OOZU BIL-LAAHI MINASH -SHAITAA-NIR RAJEEM.)

I seek the protection of Allah from Shaitaan, the accursed.

After Ta'ow-wuz recite Tasmiyah i.e.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

(BISMIL-LA-HIR RAHMAA NIR -RAHEEM.)

In the Name of Allah, the Beneficent, the Merciful.

After Tasmiyah recite Surah Fatiha, and thereafter recite a few verses of the Holy Qura'n:

### SURAH FATIHA:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

(AL-HAMDU LIL-LAAHI RAB-BIL AA-LAMEEN AR  
-RAHMAA NIR-RAHEEM MAA-LIKI YAU-MID-DEEN.  
IY-YAA-KA NA'BUDU WA-IY-YAA-KA NAS-TA-EEN.  
IH-DINAS-SIRAAT AL MUSTA-QEEMA.  
SIRAA-TAL-LAZEENA AN'AMTA ALAI-HIM GHAILIL

MAGH-DHOO-BI ALAI-HIM WA-LAD-DHAAL LEEN.)

Praise be to Allah, Lord of the worlds. The Beneficent, the Merciful; Owner of the Day of Judgement. Thee (alone) we worship; Thee (alone) we ask for help; show us the straight path. The path of those whom thou hast favoured. Not the (path) of those who earn Thine anger nor of those who go astray.

### SURATUL KAUTHAR

إِنَّا آغَظَيْنَكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

(IN-NA A'TAI-NA KAL-KAUTHAR. FASAL-LI LI-RAB-BI-KA WAN-HAR. IN-NA SHA-NI-AKA HU-WAL AB-TAR.)

Lo! (Oh prophet!) I have granted thee the Fount (of abundances) so pray unto thy Lord and sacrifice. No doubt it is thy insulter who shall be without posterity.

### SURATUL IKHILAAS

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(QUL HUWAL-LAA-HU AHAD ALLAHUS- SAMAD. LAM YALID WA-LAM YU-LAD. WA-LAM YA-KUL-LAHU KUFU-WAN AHAD.)

Say (O prophet!): He is Allah, the One and Only. Allah, the Eternal, Absolute; He begetteth not, nor was He begotten, And there is no one like unto Him.

### SURATUL FALAQ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

(QUL A-OOZU BI-RAB-BIL FALAQ MIN SHAR-RI MA KHALAQ WA-MIN SHAR-RI GHA-SI QIN IZA WAQAB. WA-MIN SHAR-RIN-NAF-FA-SATI FIL UQAD WA-MIN SHAR-RI HA-SIDIN IZA HASAD.)

Say (O prophet!): I seek refuge with the Lord of the dawn; from the mischief of all creations, from the mischief of darkness as it over spreads, from the mischief of those women who practise secret arts breathed on knots. And from the mischief of the envious one as he practises envy.

### SURATUN NAAS

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

(QUL A-OOZU BI-RAB-BIN NAAS. MA-LI-KIN NAAS. ILA-HIN NAAS. MIN SHAR-RIL WAS-WA-SIL KHAN-NAAS, AL-LAZI YU-WAS-WISU FI SUDOO-RIN-NAAS. MI-NAL JINNATI-WANNAAS.)

Say (O prophet!): I seek refuge with the Lord of Mankind, the King (or Ruler) of Mankind, the God of Mankind from the mischief of the sneaking whisperer, who whispereth (evil) unto the breast of mankind, whether of Jinn or of Mankind.

(N.B. The posture of Qiyaam ends at this point, i.e. after completing the recital of a few verses of the Holy Qura'n. Sura Fatiha, together with a few other verses of the Holy Qura'n, are known as the Qiraat)

At the end of the Qiraat, the Musalli should utter:

اللَّهُ أَكْبَرُ

(ALLAHU-AKBAR)

and go into Ruku or the posture known as genuflexion.

### THE FORM OF RUKU

In this posture the Musalli clasps both knees with his hands, the fingers being outspread. The head and back should be in line. The Musalli should not hump his back. The head should not be dropped, but be kept erect in line with the back.

The arms should be separated from the body without the elbows bulging out.

The gaze should be fixed on one's feet. In the position of Ruku, recite the following Tasbeeh:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

(SUB-HAA-NA RAB-BIYAL-AZEEM.)

Oh! Glory unto my Creator, the Majestic

This Tasbeeh should be recited at least thrice.

### THE QAUMAH'

After reciting the above Tasbeeh in Ruku, the Musalli should say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

(SAMI-ALLAHU LIMAN HAMIDAH.)

Allah has heard him who praised Him.

This is known Tasmee' (Listening).

As the Musalli recites this he rises out of Ruku and stands erect and recites the Tahmeed (Praise), i.e.

رَبَّنَا لَكَ الْحَمْدُ

(RAB-BANAA LA-KAL HAMD.)

Oh our Creator! All praise belongs unto You.

This position of standing erect after the ruku is called Qauma. The Qauma ends with the reciting of the Tahmeed.

## SUJOOD

After reciting Tahmeed the Musalli utters

اللَّهُ أَكْبَرُ

And goes down into the posture of sujood or prostration. As the Musalli goes into Sujood, he places on the ground firstly his knees, then both hands. The head is placed on the ground between the two hands. The fingers are held together facing the Qiblah, the thumbs being in line with the eyes, but a few inches away from the eyes. As the head goes into Sujood, the nose should firstly touch the ground and then the forehead. Both arms must be kept away from the sides of the body. Both feet should be planted firmly on the ground with the toes bent in the direction of the Qiblah.

In this posture of sujood (or Sajdah) the Musalli recites at least thrice the following Tasbeeh:

سُبْحَانَ رَبِّيَ الْأَعْلَى

(SUBHANA RAB-BIYAL A'LAA.)

Glory unto my creator, The Most High.

After reciting this Tasbeeh, the Musalli raises first his forehead, then his nose, and finally his hands. The Musalli then goes into kneeling posture, known as the Jalsah, i.e. the posture which separates or intersperses two Sujoods. As the Musalli raises his head from the Sujood he utters

اللَّهُ أَكْبَرُ

and enters the Jalsah. When sitting in Jalsah the left foot is spread out horizontally on the ground, the Musalli resting on it. The right foot is placed on the ground in a perpendicular (standing up) position with the toes facing the Qiblah. The hands are placed on the thighs with the fingers held together facing the Qiblah very close to the knees. In the Jalsah position the Musalli utters:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي

(RAB-BIGH -FIR-LI WAR-HAM-NI)

Oh my Creator! forgive me and have mercy upon me.

There after, uttering

اللَّهُ أَكْبَرُ

(ALLAHU-AKBAR)

he goes into the second Sujood which is exactly the same as the first Sujood.

The end of the second Sujood heralds the end of the First Raka't.

## THE SECOND RAKA'T

After completing the Second Sujood of the First Raka't, the Musalli says:

اللَّهُ أَكْبَرُ

(ALLAHU - AKBAR)

and enters the Qiyaam posture of the Second Raka't i.e. he once again stands erect, folding his hands on top of each other as explained previously. During the second Raka't the following things will NOT be carried out as was the case in the first Raka't:

- (i) The hands will not be raised to the ears.
- (ii) Thana will not be recited.
- (iii) Ta-ow-wuz will not be recited.

Further, the entire Second Raka't will be performed in exactly the same manner as the First Raka't with the three aforementioned exceptions.

## THE QA'DAH

Once the Second Sujood of the Second Raka't is completed, the Musalli utters:

اللَّهُ أَكْبَرُ



and sits in the kneeling position, i.e. the exact position he assumed in the Jalsah. This kneeling posture at the end of the Second Raka't is termed Qa'dah. (The kneeling posture between Sujoods is called Jalsah.)

During the Qa'dah the Musalli recites Tashah-hud as follows:

اَلْحَيَّاتُ لِلّٰهِ وَالصَّلٰوَتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ  
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

(AT-TAHYI-YATU LIL-LAAHI WAS SALA-WAATU  
WAT-TAYYIBAATU ASSALA-MU ALAIKA AY-YU-HAN  
NABIY-YU WA-RAHMATUL-LAHI WA-BARAKATUHU.  
A S S A L A A M U A L A I N A W A - A L A  
I B A A D I L - L A H I S - S A A L I H E E N A S H - H A D U - A L  
L A A - I L A - H A I L - L A L - L A H U W A - A S H - H A D U A N N A  
M U H A M M A D A N A B - D U H U W A R A S O O L U H .)

All our oral, physical and monitory prayers are only for Allah. Salutation to you Oh Prophet! and Allah's peace and His blessings be on you. Blessings of Allah be on us and on all those worshippers who are pious. I testify that there is none to be worshipped but Allah and I testify that Muhammad (Peace be on him) is His worshipper and Messenger.

(a) If the Salaat which is being performed is a Two Raka't Salaat, Durood and Du'a should also be recited after the Tashah-hud.

## DUROOD

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ  
اِبْرَاهِيْمَ وَعَلَىٰ اٰلِ اِبْرَاهِيْمَ اَنْتَ حَمِيْدٌ مَّجِيْدٌ

(ALLAHUM-MA SALLI 'ALA MUHAMMADIN WA-'ALA  
AALI MUHAMMADIN KAMAA SAL-LAITA 'ALA  
IBRAHEEMA WA-'ALA AALE IBRAHEEMA IN-NAKA  
HAMEEDUM-MAJEED)

اَللّٰهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَىٰ اِبْرَاهِيْمَ وَعَلَىٰ اٰلِ اِبْرَاهِيْمَ اَنْتَ حَمِيْدٌ مَّجِيْدٌ

(ALLAHUMMA BARIK 'ALA MUHAMMADIN WA-'ALA  
AALI MUHAMMADIN KAMA BAARAKTA 'ALA  
IBRAHEEMA WA-'ALA AALE IBRAHEEMA IN-NAKA  
HAMEEDUM-MAJEED)

Oh Allah! send thy mercy on Muhammad (ﷺ) and on his seeds as Thou hast send Thy mercy on Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy! Oh Allah! send Thy blessings on Muhammad (ﷺ) and on his seeds as Thou hast blessed Ibrahim and his seeds. No doubt! Thou art Great and Praiseworthy.

## DU'A

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلَا تُؤْتِنِيْ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ  
وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحِمِيْنَ

(ALLAHUM-MAGH-FIR-LI WALI-WAALI-DAY-YA  
WALI-USTAZI WALI JAMI-IL MU'MI-NÉE-NA WAL  
MU'MI-NAATI WAL MUSLIMEE-NA WAL MUSLIMAA-TI  
BI- RAHMATIKA YA ARHAMAR-RAHIMEEN.)

O Allah! Forgive my parents and my teachers and the believing men and women and the Muslim men and women with your mercy, O Thou the Most Merciful of those who show Mercy.

After the Dua the Musalli terminates his Salaat by making what is called Salaam.

Salaam is made by saying :

اَلْسَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

(ASSALA-MU ALAIKUM WA RAH-MATUL-LAAH.)

Peace upon you and the Mercy of Allah.

and simultaneously turning the head towards the right-side focussing one's gaze on the right shoulder. The above Salaam is then recited a second time, turning the face to the left side with the gaze fixed on the left shoulder this time.

Your Salaat has now been completed.

(b) If the Salaat which is being performed is a Three-Raka't Salaat, the Musalli, after reciting only Tashah-hud (at the end of the Second Raka't) enters the Third Raka't by once again assuming the Qiyaam posture. The Third Raka't is performed in exactly the same manner as the Second Saka't. However, if the Salaat is a Fardh

Salaat then in the Third and Fourth Raka't only Surah Fatiha is recited. Other verses of the Holy Qura'n are not added as was done in the First and Second Raka't.

After the second Sujood of the Third Raka't has been completed, the Musalli again assumes the posture of Qa'dah. In this final Qa'dah (which is termed Qa'dah Akhirah) Tashah-hud Durood and dua are recited. After the Dua the Salaat is completed by making the two Salaams as already explained.

(c) If the Salaat is a Four-Raka't Salaat, the Musalli does not assume the Qa'dah posture at the end of the Third Raka't, but goes immediately into the Qiyaam of the Fourth Raka't. It is only after the second Sujood of the Fourth Raka't that the Musalli sits in Qa'dah. In this Qa'dah which is the Qa'dah Akhirah, the Musalli recites Tashah-hud, Durood and Dua. He then ends the Salaat by making both Salaams.

N.B. In all type of Salaat, the posture of Qa'dah follows at the end of every second raka't i.e. after every two raka'ts will come the posture of Qa'dah.

If it is Qa'dah Akhirah (Final Qa'dah). Tasha-hud Durood and dua are recited.

If it is not the Qa'dah Akhirah, only Tashah-hud is recited.

If the Salaat being performed is a Two-Raka't Salaat, the Qa'dah after the second raka't is the Qa'dah Akhirah.

If it is a Three Raka't Salaat, the Qa'dah at the end of the Third Raka't is the Qa'dah Akhirah.

If it is a Four-Raka't Salaat, the Qa'dah at the end of the Fourth Raka't is the Qa'dah Akhirah.

### The Salaat of a Female

A woman performs Salaat in the manner as a man does. However, there are certain differences which are enumerated hereunder:

1. In the beginning of the First Raka't, during the Takbeer Tahreemah, a woman does not raise her hands to the ears. She raises them only shoulder-level, and keeps them (the hands) concealed in her outer-garment (Jilbaab or Burqah).
2. When folding the hands, a woman places both on the chest - the right palm on top of the left palm.

3. The Ruku' of a female is a slight bow, with the ribs of the fingers just touching the knees. The arms should be placed together with the sides of the body, and both ankles should each other.
4. In Sajdah, her feet will not be kept erect, but will be placed horizontally on the ground, pointing towards the right. She must not separate her arms from her body as a man does. She should draw her body inwards as much as possible, the stomach touching the thighs.
5. In Jalsah and Qa'dah as well, she rests her posterior on the ground (instead of on her leg as is the case with a man) with both her feet spread out on her right side horizontally on the ground.
6. In certain Salaat a man can recite the qiraat loudly but it is not permissible for a female to recite the Qiraat loudly.

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### The Position of the Constituent Parts of Salaat

#### THE FARDH CONTITUENTS

There are SIX parts of Salaat which are Fardh (i.e. the compulsory nature being absolute). If any of the Fardh constituent parts are not carried out the Salaat is null and void - irrespective of whether the Fardh has been missed out intentionally or unintentionally.

The Six Fardh constituents of Salaat are:

- (i) Takbeer Tahreemah
  - (ii) Qiyaam
  - (iii) Qiraat
  - (iv) Ruku'
  - (v) Sujood
  - (vi) Qa'dah Akhirah - the duration of which is equal to the time taken to recite Tashah-hud.
1. Takbeer Tahreemah, viz. After making Niyyat (Intention) for the Salaat to say: **اللَّهُ أَكْبَرُ**  
(ALLAHU AKBAR)
  2. Qiyaam, viz. The posture of standing during which the Qiraat is recited.

3. Qiraat, viz. to recite some verses of the Holy Qur'an.
4. Ruku', viz. the posture of bowing down.
5. Sujood, viz. the posture of prostrating.
6. Qa'dah Akhira, viz. the Final sitting posture in the last Rak'a't of any Salaat. This sitting is Fardh to the extent of the duration of Tashah-hud.

If any of the Fardh constituents are left out or not fulfilled, the Salaat is rendered Baatil (Null and Void). The Salaat in such a case must be performed again.

### THE WAAJIB CONSTITUENTS OF SALAAT

The following parts of the Salaat are Waajib.

1. Surah Fatiha.
2. To add at least three verses of the Holy Qura'n after Surah Fatiha.
3. Tarteeb, viz. to fulfil the various constituent parts (i.e. the Fardh and Waajib parts) in their appropriate order as described in the section dealing with the method of performing the Salaat.
4. Qa'dah Ula, viz. to sit after every two Raka'ts -the duration of the Qa'dah being the time taken to recite the Tashah-hud.

N.B. Qa'dah Ula is the Qa'dah which occurs during a Salaat and not at the end of a Salaat. Thus, in a Three-Raka't Salaat, the Qa'dah after two raka'ts will be Qa'dah Ula, in a Four- Raka't Salaat, the Qa'dah after two raka'ts will be Qa'dah Ula.

5. To recite Tashah-hud in every Qa'dah.
6. Dua-e-Qunoot, viz. to recite Qunoot in the Third Raka't of Witr Salaat.
7. Qaumah, viz., to stand erect after the Ruku' before going into Sujood.
8. To make the Salaam.
9. Ta'deel, viz. to fulfill all parts of the Salaat with dignity and respect- without any haste.

If the Musalli omits any of the Waajib constituents (besides Ta'deel) unintentionally, the error must be rectified by the performance of Sujoodus-Sahw. (Sujoodus-Sahw will be discussed in a different chapter.)

If the Salaat is performed without observing Ta'deel, the Salaat,

though valid, is rendered improper. Sajdatus-Sahw is not performed for the defect of failing to observe Ta'deel.

All other parts of the Salaat, besides the Fardh and Waajib constituents, are Sunnat and Mustahab factors. The Musalli should strictly adhere to all the Sunnat and Mustahab factors of Salaat. He should not omit any of these without good reason. However, no Sujoodus-Sahw is performed if any of the Sunnat and Mustahab factors are omitted.

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### Masaa-il Pertaining to Salaat

1. After Surah Fatiha, the Musalli should recite at least three verses of the Holy Qura'n or one such verse which is equal in length to three short verses.
2. After Ruku' if the Musalli rose slightly, but did not go into the Qaumah position, then he should repeat his Salaat.
3. If, after one Sujood, the Musalli merely lifted his slightly without sitting in the Jalsah, and then went into the second Sujood - then only one Sujood has been performed. The whole Salaat is thus nullified and has to be repeated.
4. In a three and four-raka't Fardh Salaat it is Waajib to add some verses of the Qura'n after Surah Fatiha in only the first two raka'ts. However, if a Surah is added to Surah Fatiha in the third as well as fourth raka't, the Salaat will be perfectly valid.
5. If in the third and fourth raka't of a Fardh Salaat the Musalli recites only.

سُبْحَانَ اللَّهِ

(SUB-HAA-NAL-LAH.)

thrice without even reciting Surah Fatiha, the Salaat is valid and in order. However, it is better to recite Surah Fatiha in the third and fourth raka't as well.

6. In the third and fourth raka't of a Fardh Salaat, if the Musalli maintains silence - i.e. he does not recite anything - the Salaat is valid and in order, but his Qiyaam must be equal to at least the time taken to recite thrice.

سُبْحَانَ اللَّهِ

7. A female should recite everything of her Salaat silently in such



a manner that only she herself, is able to hear her voice,  
8. A male, if performing Salaat alone, has the choice of reciting the Qiraat aloud or silently. However he may recite the Qiraat aloud in only the following Salaat:

(a) In both raka'ts of Fajr

(b) In the first two raka'ts of Maghrib and Isha Salaat.

9. It is Sunnat to maintain the length of the Qiraat of the first raka't slightly longer than the Qiraat of the second raka't.

10. It is Mustahab to fix one's gaze during Qiyaam on the spot which will be touched by the head in Sujood; during Ruku on the feet; during Sujood on the nose; during Qa'dah and Jalsah on the lap; and whilst making the Salaams, on the shoulders.

11. The Musalli should endeavour to withhold any urge to yawn. However, if he is unable to restrain himself, he should cover his mouth with the back of his hand. He should restrain himself as will from coughing and clearing his throat.

12. It is Waajib upon the Musalli to learn sufficient Tajweed so as to recite the Qura'n correctly.

13. If the same Surah is recited in both raka'ts the Salaat is valid. However, the Musalli should not recite the same Surah in both raka't unnecessarily.

14. During the Qiraat, the Musalli should not recite in the second raka't a Surah or verses which are anterior (coming first) to the surah or verses recited in posterior (coming after) to those recited in the first raka't.

(N.B. The anterior and posterior order is with regard to the order and sequence of the Surahs compiled in the Qura'n.)

Thus, if in the first Raka't Surah Feel is recited, Surah Takaathur should not be recited in the second raka't because in the Holy Qura'n Surah Takaathur appears first and Surah Feel appears after it. In other words, with regard to the order of Surah arrangement Surah Feel is posterior to Surah Takaathur. It is Makruh Tahrimi to discard this anterior-posterior order in the Qiraat of Salaat. But, no Sajdatus - Sahw is performed for discarding this orders of Qiraat - recitation in Salaat.

15. It is Waajib to recite both Surah Fatiha plus a Surah or some verses of the Qura'n in every raka't of Witr, Sunnat and Nafl Salaat.

## Factors which Nullify Salaat

### 1. Speech :

(a) speaking, whether intentionally or unintentionally, nullifies Salaat. Even the uttering of a word such as ah or oh will break one's Salaat.

(b) In unnecessarily clearing one's throat, if a sound is emitted, the Salaat breaks. However, should it become necessary to clear the throat, the Salaat will then not be nullified in this case.

(c) If one, by force of habit, uttered

الْحَمْدُ لِلَّهِ

(AL-HAMDU-LIL-LAH).

while sneezing in Salaat, the Salaat does not break.

However, one should not say

الْحَمْدُ لِلَّهِ

when sneezing during Salaat. But, the Salaat will break if the Musalli replies.

يَرْحَمُكَ اللَّهُ

(YAR-HA-MU-KAL-LAH).

to another who has sneezed.

(d) During Salaat to reply

وَعَلَيْكُمْ السَّلَامُ

to someone greeting you breaks Salaat.

(e) If, during Salaat, the Musalli utters

الْحَمْدُ لِلَّهِ

upon hearing some good news or he utters.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

upon hearing of someone's death, the Salaat breaks.

### 2. Action:

If an action, which does not form part of Salaat, is done during Salaat, the Salaat is nullified. For example, to recite the Qiraat looking inside the Qura'n; to button one's shirt; to walk; to eat; to drink.

3. If during Salaat one's chest is turned away from the Qiblah, the Salaat breaks.
4. Laughing aloud during Salaat nullifies the Salaat.

### **Acts which are Reprehensible and Forbidden During Salaat**

Certain acts during Salaat are Makrooh Tahrimi. If the Musalli commits these acts his Salaat is not nullified, but the Sawaab (Reward) of the Salaat is reduced and he sins in doing them. These Makruh Tahrimi acts are:

1. To fiddle with one's clothing, beard and hair.
2. To crack one's fingers.
3. To glance to the right or left.
4. To sit in Qa'dah or jalsah in a way other than described in the section dealing with the method of Salaat.
5. To place the hands on the hips.
6. To perform Salaat on a carpet or cloth with pictures on them.
7. To perform Salaat facing another.
8. To perform Salaat wearing clothing with pictures on them. (N.B. Pictures here means pictures of people or animals.)
9. To lengthen considerably the second raka't more than the first raka't.
10. To fix a particular Surah for a Salaat.
11. To place the head during Sujood on a higher level than the place whereon the feet are resting. If the spot on which the head is placed is higher than one span (9 inches), the Salaat is not valid. If the spot is less than a span, the Salaat is valid, but to do so unnecessarily is Makrooh.

### **Acts which Justify the Breaking of Salaat**

1. The Musalli may break his Salaat in order to avoid any loss, harm or injury to life or property, no matter if the property involved is of little value.
2. It is Fardh to break one's Salaat in order to save life or prevent injury to people.

## **The Five Daily Salaats**

The performance of Salaat five times daily is obligatory (Fardh) upon all adult Muslims - male and female. The Five compulsory Salaats are:

1. Fajr, 2. Zuhr, 3. Asr, 4. Maghrib, 5. Isha.

The times for the Five daily Salaats have already been explained in the section, The Times of Salaat.

### **THE NUMBER OF RAKA'TS OF THE FIVE DAILY SALAATS**

01. **Fajr** Salaat has a total of four Raka'ts composed as follows:

- (i) Two Raka'ts Sunnate Maukkadah.
- (ii) Two Raka'ts Fardh.

02. **Zuhr** Salaat has twelve Raka't as follows:

- (i) Four Raka'ts Sunnate Maukkadah.
- (ii) Four Raka'ts Fardh.
- (iii) Two Raka'ts Sunnate Maukkadah.
- (iv) Two Raka'ts Nafl.

03. **Asr** Salaat has eight raka'ts as follows:

- (i) Four Raka'ts Sunnate-Ghair-Maukkadah.
- (ii) Four Raka'ts Fardh.

04. **Maghrib** Salaat has seven Raka'ts as follows:

- (i) Three Raka'ts Fardh.
- (ii) Two Raka'ts Sunnate Maukkadah.
- (iii) Two Raka'ts Nafl.

05. **Isha** Salaat has seventeen Raka'ts as follow:

- (i) Four Raka'ts Sunnate-Ghair-Maukkadah.
- (ii) Four Raka'ts Fardh.
- (iii) Two Raka'ts Sunnate Maukkadah.
- (iv) Two Raka'ts Nafl.
- (v) Three Raka'ts Witr.
- (vi) Two Raka'ts Nafl.

### **The Description of Witr Salaat**

To perform the Witr Salaat is compulsory. The first and second raka't of the Witr Salaat is performed in the same manner as the first and second raka't of a Fardh Salaat. But in the Third Raka't of the

Witr, after reciting Surah Fatiha and a Surah or some verses of the Qura'n, the Musalli utters:

اللَّهُ أَكْبَرُ (ALLAHU AKBAR)

and simultaneously raises both hands to the ears (as is done at the beginning of Salaat). Thereafter he folds both hands in the usual manner just below the navel. The Musalli now recites Dua-Qunoot, and after the Qunoot he goes into Ruku and completes the Salaat in the normal manner.

### DUA-E-QUNOOT

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْكِرُكَ  
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتَرَكُ مَنْ يَفْجُرُكَ  
اللَّهُمَّ إِنَّا نَعْبُدُكَ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ  
وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

(AL-LAHUMMA INNA NAS-TA'EE-NUKA WA NAS-TAGH-FIRUKA WA NU'MINU BIKI WA NA-TAWAK-KALU ALAIKA WA NUS-NI ALAIKAL KHAIRA WA NASH-KURUKA WALA NAK-FURUKA WA NAKH-LA'U WA NAT-RUKU MAIEN-YAF JURUKA AL-LAHUMMA IY-YAKA NA'BUDU WALAKA NUSALLI WA NASJUDU WA ILAIKA NAS-A WA NAH-FIDU WA-NAR-JU RAHMATAKA WA NAKH-SHA AZABAKA INNA AZABAKA BIL-KUFFARI MULHIQ)

Oh Allah! we beseech Thy help and ask Thy pardon and believe in Thee and trust in Thee, and we praise Thee in the best manner and we thank Thee and we are not ungrateful to Thee, and we cast off and leave one who disobeys Thee. Oh Allah! Thee alone do we serve and to Thee do we pray and prostrate and to Thee do we flee and we are quick in doing so and hope for Thy blessings; and fear Thy chastisement. No doubt, Thy chastisement overtakes the unbelievers.

### Qadha Salaat

Qadha, with regard to Salaat means: to fulfil or perform a Salaat after expiry of time of that Salaat.

It is a very great sin to neglect one's Salaat and delay its performance

so much so that the time for it expires. It is not permissible to forego the performance of a Fardh Salaat without a valid reason. (Valid reason will be explained in a separate section.) At any rate, if a Fardh Salaat has not yet been performed and its time has already expired, it is obligatory to make Qadha of that Salaat without any delay. To delay in performing the Qadha Salaat is also a sin.

It should be remembered that the obligation of the Fardh Salaat is never waived by the Shariah (Law of Allah). No amount of repentance can secure exemption from Salaats, which have not been performed in the past. Even a lifetime of Fardh Salaats not performed must be fulfilled by means of Qadha.

### Masaa-il Pertaining to Qadha

1. It is not necessary to wait for any particular time to perform Qadha Salaat. For example, if Zuhr Salaat is missed, it was not necessary to wait for another Zuhr time in order to make Qadha of the missed Zuhr Salaat. Several Qadha Salaats could be performed all at once. However, one should not perform Qadha during Makruh times.
2. Someone missed several Fardh Salaats, but the number of the Salaats he missed does not exceed Five. Besides these five Salaats, which he did not perform he is not liable for any other Qadha Salaats of the past. In this case it is not permissible for him to perform an Adaa Salaat before performing the Five Qadha Salaats for which he is liable. If he performs his Adaa Salaat before fulfilling his Five Qadha Salaats, his Adaa Salaat will not be valid. After performing the Five Qadha Salaats he will have to repeat his Adaa Salaat. However, if the time remaining for the Adaa Salaat is so little that if he engages in fulfilling the Qadha Salaats his Adaa Salaat will also become Qadha, then in such a case he should perform his Adaa Salaat, and thereafter engage in the performance of the Qadha.
3. If Qadha is being performed of several Salaats - the number not exceeding five - Tarteel or the compulsory order of the Salaats has to be maintained, viz. the Salaat which was missed first should be performed as Qadha first; and the Salaat missed next should be performed as Qadha after performing



the first, and so on.

For example, Zuhr, Asr, Maghrib and Isha Salaat were not performed in the due and respective times. Now when performing Qadha of these four Salaats, Tarteeb (Order or Sequence) must be observed because the number of Qadha Salaats does not exceed five. Hence, firstly Zuhr will have to be performed, then Asr, then Maghrib and finally Isha.

4. If one is liable for six or more Fardh Salaats, i.e. six or more Salaats were not performed in their due times, then one's Adaa Salaat may be performed before performing the Qadha Salaat.
5. When the number of Qadha Salaats exceeds five, then the observance of Tarteeb is not Waajib or necessary. In this case one may perform Qadha of the Salaat in any order.
6. Witr Salaat is an obligatory Salaat, hence, if it is missed its Qadha must be performed. If one missed the Isha Salaat, Qadha of both the Fardh and Witr will have to be performed before engaging in the performance of Fajr Salaat. It is not permissible to perform the Fajr Salaat, if only the Fardh of Isha (which was not performed the previous night), was fulfilled in Qadha. The Witr will have to be performed in the Qadha as well.
7. Only Qadha of Fardh and Witr Salaat is made. Besides the two raka'ts Sunnat of Fajr, Qadha of Sunnat and Nafl Salaat is not necessary. If the Qadha of Fajr is being performed before Zawaal (mid-day) then Qadha of the Fardh, as well as the Sunnat, should be performed. However, if the Qadha of Fajr Salaat is being made after Zawaal only the Qadha of the Fardh should be made.
8. If so little of Fajr time remains that only two raka'ts could be performed in that time, then in such a case only the Fardh of Fajr should be performed, and about twenty minutes after sunrise, Qadha of the two Fajr Sunnats should be performed.
9. If one is liable for several Qadha Salaats, one should stipulate in the Niyyat (intention) when making the Qadha which Qadha Salaat is being made. For example, if Fajr, Zuhr and Asr Salaats have been missed, then when making Qadha it should be intended:

"I am making Qadha of Fajr Salaat or Zuhr Salaat" as the case may be.

It is not stipulated in the Niyyat which Qadha is being performed, the Qadha will not be valid.

10. If one did not perform Salaat for a number of years, then too, Qadha of all the missed Salaats must be performed. If it cannot be remembered how many years or months' Salaat were not performed, one should continue making Qadha Salaat (making Qadha of Fajr, Zuhr, Asr, Maghrib and Isha - Fardh and Witr) until one is fully satisfied that all the Qadha Salaats have been discharged.

### Masaa-il Pertaining to Sunnat and Nafl Salaat

1. During the daytime it is permissible to perform either two raka'ts Nafl or four raka'ts Nafl with a single Tasleem (i.e. say

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

and turning the head both sides as already explained.) It is Makruh, during the daytime, to perform more than four raka'ts Nafl with one Tasleem.

(N.B. This does not mean that only four raka'ts Nafl can be performed during the daytime. Any number of Nafl may be performed, but during the daytime Nafl can be performed in only batches of two raka'ts or four raka'ts.

2. During the evenings or at night-time it is permissible to perform six or eight raka'ts Nafl with one Tasleem. However, even at night it is not permissible to perform Nafl Salaat in batches greater than eight raka'ts - i.e. more than eight raka'ts with one Tasleem must not be performed.

3. Once a Niyyat for Four Raka'ts Nafl has been formed, one should perform the full four Raka'ts. In the first Qa'dah (i.e. the sitting position at the end of the second raka't) of the Sunnat and Nafl Salaat the Musalli has a choice of reciting At-tahiyaat, Durood and Dua or only At-tahiyaat (Tashah-hud).

(N.B. In a Four Raka't or Three Raka't Fardh or Witr Salaat it is not permissible to recite Durood and Dua after Tashah-hud in the first Qa'dah.)

If in the first Qa'dah of a Four Raka't Nafil Salaat Tashah-hud, Durood and Dua were recited, the Musalli should commence the third raka't with Thana. And, if only Tashah-hud was recited, the Musalli should begin the third raka't with Tasmiyah - i.e.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

and Surah Fatiha - he should omit Thana in this case.

Similarly, if a Niyyat is made to perform eight raka'ts Nafil with one Tasleem, the Musalli has the choice of reciting in each Qa'dah besides Qa'dah Akhirah (i.e. the Last Qa'dah), either Tashah-hud, Durood and dua or only Tashah-hud. If he chooses to recite only Tashah-hud then the raka't following the Qa'dah should be commenced without reciting Thana.

4. Once the Musalli begins with a Nafil Salaat, it becomes obligatory upon him to complete it. If he breaks it he becomes a sinner and shall have to make Qadha of it. However, every two raka'ts of nafil is regarded as a separate Salaat. Thus if a Niyyat is formed to perform four, six or eight raka'ts and the Musalli, after commencing the Salaat breaks it, say for instance in the first or second raka't, Qadha of only two raka'ts must be performed.

5. The Musalli, made Niyyat to perform four raka'ts Nafil Salaat. After two raka'ts, he recited Tashah-hud, Durood and Dua, and in the third or fourth raka't he broke the Salaat. In this case as well only two raka'ts Qadha have to be offered.

However, if the Musalli did not sit in the Qa'dah after the second raka't, then Qadha of all four raka'ts has to be offered.

6. If, after beginning with the four raka'ts Sunnat of Zuhr, the Musalli broke the Salaat, then he must make Qadha of the full four raka'ts.

7. It is permissible to perform Nafil Salaat in the sitting position. But, if it is performed while sitting, without any valid reason, the Sawaab (Reward) of the Salaat is reduced by half.

### Salaatul Mareedh or Salaat of the Sick

The performance of Salaat is of prime importance. The Shariah lays

great emphasis on its fulfilment. Even illness is not a valid reason, according to the Shariah, for neglecting one's Salaat. As long as one enjoys sufficient health or strength, the Salaat shall be performed standing. However, if due to illness the Musalli finds that he is not able to stand and perform Salaat then he must sit and perform it. If he is unable to even sit and perform his Salaat, he may lie down and discharge the obligation of Salaat.

1. The way of making Ruku whilst performing Salaat in the sitting position, is to bow the head to almost reaching the knees.

2. If the Musalli, due to illness, is unable to make Ruku and Sujood, he should make the Ruku and Sujood by means of signs of the head, viz. bending the head for Ruku and lowering it a bit more for Sujood.

3. If the illness is so serious that one does not have sufficient strength to even sit and perform Salaat, one may in such a case lie down and perform it. Pillows should be placed under the head or back enabling the head to be raised. The legs should be outstretched towards the Qiblah, but if possible, the legs should be drawn up. Salaat should then be performed in this position making Ruku and Sujood by the indication of the head.

4. If the illness is such that it is not possible to perform Salaat by even signs of the head, then in this case Salaat cannot be performed. Should the condition of sick person remains in this state for more than 24 hours, the obligation of Salaat is waived. Even after recovering, no Qadha is to be performed for missing any Salaat under such extreme conditions of illness.

5. Unconsciousness for more than twenty-four hours is a factor which waives the obligation of Salaat. In this case, even after regaining consciousness, no Qadha is to be offered for the Salaat missed in the state of unconsciousness. If, however, the state of consciousness lasted less than twenty-four hours, Qadha of the missed Salaat will have to be made upon regaining consciousness.

6. While performing Salaat, if the Musalli becomes sick and

cannot continue the Salaat standing, he may sit and complete the Salaat or he may even lie down, if unable to sit.

## **Salaatul Musaafir or The Salaat of one on a Journey**

A Musaafir (traveller) in the terminology of the Shariah is one who undertakes a journey of forty-four miles with the express intention of travelling. The Shariah bestows certain concessions on the Musaafir, and with regard to Salaat these concessions are:

1. Instead of Four raka'ts Fardh he makes only two raka'ts.
2. He may not perform all the Sunnat Salaats if he so desires.

### **Masaa-il**

1. A Musaafir, performs two raka'ts Fardh Salaat instead of four raka'ts. The reduction of two raka'ts from a Four -raka't Fardh Salaat is compulsory. it is, therefore not permissible for him to perform four raka'ts Fardh Salaat. The reduced Salaat for the Musaafir is known as Qasr.
2. If the Musaafir is a Muqtadi and the Imam is a Muqem (i.e. a non- Musaafir). he (the Musaafir) shall follow the Imam and perform the four raka'ts in full.
3. The Musaafir is entitled to discard the performance of all the Sunnat Salaats besides the two Sunnat raka'ts of Fajr, He should perform these two raka'ts as the Shariah lays great emphasis on it. Although he is fully entitled not to perform the other Sunnats, it is advised that he should perform these if he has sufficient time and is in no hurry.
4. Qasr or reduction in Salaat does not apply to Sunnat and Nafl Salaat. These have to be performed in full, if the Musaafir decides to perform them (Sunnats and Nafl).
5. Qasr is applicable to only the four raka'ts Fardh of Zuhr, the Fardh of Isha. The two raka'ts Fardh of Fajr, the three raka'ts Fardh of Maghrib and the three raka'ts Witr of Isha must be performed in full.
6. Once he sets out on a Journey of three Manzils (forty-eight) or more, the Musaafir qualifies for this concession as soon as he is beyond (outside) the limits or boundaries of the town.
7. The only condition for one to be a Musaafir according to the

definition of the Shariah is a journey of forty-eight miles or more. The manner and means of transport are of no consideration. Thus even if the journey is undertaken in luxury and comfort, travelling by road, air or sea, one is still a Musaafir in terms of the Shariah, and as such it is obligatory to perform the Qasr Salaat. It is a sin if the Musaafir performs four raka'ts Fardh.

(N.B. A Musaafir who performs four raka'ts Fardh of Zuhr is just as guilty as one who performs six raka'ts Fardh instead of the decreed four).

8. The Musaafir, after reciting Tashah-hud at the end of the second raka't, by error, gets up and performs the third and fourth raka't as well. In this case two raka'ts will be Fardh and the other two raka'ts will be regarded as Nafl. But, Sujoodus-Sahw must be made. If Sujoodus-Sahw was not made the Musaafir should re-perform his Qasr Fardh. The first four raka'ts will then be regarded as Nafl.

However, if the Musaafir did not sit in the Qa'dah after the second raka't, the entire four raka'ts thus performed will be Nafl. Sujoodus-Sahw must be performed in this case as well.

9. On the journey the Musaafir decides to stay over at a certain place for a period of fifteen days. Once he makes this intention, he no longer qualifies for the Qasr concession. He now must perform all his Salaats in the usual manner - i.e. full four raka'ts. If after the decision to stay for fifteen days or more, the Musaafir decides to leave before fifteen days, he will still have to perform his Salaat in full.

He will again qualify for the concession of Qasr when he travels from this place (i.e. where he intended to 15 days) to another which is at least forty - eight miles away.

10. A Musaafir stays over at a place without making any intention of the number of days he will be living there. In this case he must perform Qasr Salaat so long as he did not decide on staying fifteen days or more. If he is undecided with regard to the period of his stay he shall have to perform Qasr even though he prolongs his stays for years in that place, but at no time did he make up his mind to stay for fifteen days.



11. One intends to undertake a journey of forty-eight miles from a certain point (which we shall call A). The destination (which we shall call B) is 48 miles from A. Between A and B is one's hometown. In this case the traveller does not qualify for the concession of Qasr despite the fact that his journey is 48 miles.
12. A woman set out on a journey of more than 48 miles while she was in the state of her menstruation. The distance covered by her in her state of menses will not be taken into consideration. The distance of 48 miles necessary to secure for her the concession of Qasr will be reckoned from that point where she attained purification from her menstrual period. Hence, if she attained the state of purity at point A and from A to her destination the distance is 48 miles or more, she qualifies for Qasr Salaat.
13. In the process of performing Salaat a Musaafir, decides to remain at that particular place for fifteen days, In this case the Musaafir ceases to be a Musaafir in terms of the Shariah, and he must read in full the Salaat in which he is engaged.
14. If a person migrate and settles permanently in another town then the original hometown ceases to be his hometown. The other town now becomes his hometown. Thus, if he happens to be on a journey and visits his original hometown, he must perform Qasr Salaat there.
15. When Salaats, which were missed on a journey, are fulfilled (Qadha) at home these should be performed Qasr - i.e. Zuhr, Asr and Isha' Fardh must be performed two raka'ts each.
16. If Salaat were missed at home, and the Musaafir decides during his journey to make Qadha of these he has to perform them in full - i.e. four - raka'ts.
17. After marriage a woman decides to live permanently in her husband's hometown. Her parents' hometown now ceases to be her hometown. If she visits her parents and the distance of her parents' hometown is 48 miles or more from her new hometown, she must perform Qasr Salaat, provided that she did not decide to stay with them for fifteen days or more.

18. If one happens to be travelling by train or ship, Salaat must be performed on time even on the moving train or ship. If the movement of the train or ship makes it difficult for the Musalli to stand and perform the Salaat, he may sit and perform it.
19. While engaging in Salaat the ship or train changed direction. In this case the Musalli should turn in the very process of his Salaat and face the Qiblah.
20. If the Imam who leads the Salaat happens to be a Musaafir, he should perform Qasr Salaat. After he completes two raka'ts the congregation should complete their Salaat by adding another two raka'ts. In this case, after the Musaafir Imam recites the Tasleem, the congregation rises and completes the Salaat. Each member must perform on his own another two raka'ts in the same spot, but should neither read Surah Fatiha nor Qiraat. When the Musaafir Imam says

اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

the congregation does not follow - i.e. the Muqtadees do not make the Salaams along with the Imam. They will make the Salaams after completing their four raka'ts.

21. It is Mustahab for the Musaafir Imam to say :

اَتِمُّوْا الصَّلٰوَتَكُمْ فَاِنَّا قَوْمٌ سَفَرٌ

(ATIM-MOO SLATA- KUM FA-ANA QAU-MUN SAFARUN.)

Complete your Salaat, for I am a Musaafir,

The Musafir Imam should say the above after the Tasleem.

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## Sujoodus-Sahw

Sujoodus-Sahw means the performance of two additional Sujoods (prostrations) in order to compensate for a defect in the Musalli's performance of Salaat. The defect or fault, however, must have been committed by error - by mistake, and not intentionally. If the defect was caused intentionally, no Sujoodus-Sahw can be performed.

1. If one or more of the Waajib constituent parts of Salaat were not fulfilled or carried out by error, Sujoodus-Sahw must by

performed.

2. The Method of performing Sujoodus-Sahw:

After reciting only Tashah-hud in Qa'dah Akirah, recite

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(ASSALA -MU-ALAIKUM WA-RAH-MATUL-LAH.)

and turn the head towards the right.

(N.B. Only this one Salaam is made.)

After making this one Salaam perform two Sujoods as usual, sit in Qa'dah and complete the Salaat as usual, i.e. recite Tashah-hud, Durood, Dua and make Tasleem.

3. If the Musalli, in error, performs the two Sujood of Sahw before making the one required Salaam, the obligation of Sujoodus-Sahw is discharged and the Salaat is in order.

4. If, in error, the Musalli performed two Ruku s or three Sujoods, he must then perform Sujoodus-Sahw.

5. If during the process of Salaat the Musalli pauses to think about what should be recited - and if the duration of this pause is the time taken to recite

سُبْحَانَ اللَّهِ

(SUB-HAA-NAL-LAH)

thrice, i.e. three or four seconds - he must perform Sujoodus-Sahw.

(N.B. A pause of three or four seconds at any stage or juncture in the Salaat will necessitate the performance the Sujoodus-Sahw.)

6. If in Qa'dah Ula (First sitting posture) of a four-raka't or three-raka't Fardh Salaat, the Musalli by error recited Tashah-hud twice, he must perform Sujoodus-Sahw.

7. After Tashah-hud in Qa'dah Ula of a three or four-raka't Fardh Salaat the Musalli, by mistake started to recite the Durood Sharief. If he recited of the Durood as much as

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

(ALLAHUM-MA SAL-LI ALAA MUHAM-MADIN)

or more, the performance of Sujoodus-Sahw is compulsory. However, if he recited less than the above, viz.

اللَّهُمَّ صَلِّ عَلَى

and then it occurred to him that this is the Qa'dah Ula, Sujoodus-Sahw is not to be performed in this case.

8. If Tashah-hud is recited twice by error in any Salaat, Sujoodus-Sahw has to be performed.

9. If the Musalli forgets to sit in Qa'dah Ula of a three or four -raka't Fardh Salaat, and remembers so while rising, he should immediately return to the Qa'dah position as long as he has not yet entered into the Qiyaam posture. In this case no Sujoodus-Sahw is to be performed.

However, if the Musalli has already taken up the Qiyaam posture then he should not return to the Qa'dah position, but should complete his Salaat, and perform Sujoodus-Sahw at the end.

10. A Musalli performs a three or four - raka't Fardh Salaat and forgets to sit in Qa'dah Akhirah:

(a) While rising if he recalls the error he should sit immediately and complete the Salaat. No Sujoodus-Sahw is to be performed in this case.

(b) If the error is recalled by the Musalli after he entered into the Qiyaam position, he should return to the Qa'dah position as long as he did not complete this extra raka't (*the raka't will be considered completed once the head touches the ground in the first Sujood of the raka't.*). After assuming the Qa'dah position, the Salaat should be completed, but Sujoodus-Sahw has to be performed in this case.

(c) The error is recalled only after completion of the extra raka't; In this case, if the Musalli is performing a three-raka't Fardh Salaat, he should complete the Salaat after this extra fourth raka't. No Sujoodus-Sahw is performed in this case. However, the four raka'ts thus performed become Nafil. The Fardh Salaat must be repeated.

If the Musalli is performing a four -raka't Fardh Salaat, the extra raka't will be the fifth. He should add another raka't making a total of six raka'ts. In this case Sujoodus-Sahw has to be performed. The six raka'ts thus performed become Nafil

as well. The Fardh Salaat has to be repeated.

11. A Musalli sits in Qa'dah Akhira, recites Tashah-hud but rises into the 5th raka't thinking it to be the Qa'dah Ula. As long as this extra raka't is not completed the Musalli should return to the Qa'dah, and complete the Salaat. Sujoodus Sahw is necessary in this case.

If the extra raka't has been completed then:

- (a) If the Salaat is three - raka't Fardh, it (the Salaat) should be completed after this extra (fourth) raka't and Sujoodus-Sahw must be performed. The Four raka'ts become Nafl. The Fardh has to be repeated.
- (b) If the Salaat is a four-raka't Fardh, the extra raka't will be the fifth raka't. A sixth raka't be added; and the Salaat is completed on the sixth Raka't. Sujoodus-Sahw is to be performed in this case. Four raka'ts. are regarded as the Fardh Salaat and two raka'ts become Nafl. The Fardh Salaat is not be repeated in this case.
12. If the Musalli forgets to sit in the First Qa'dah during a four-raka't Nafl Salaat, he should return to the Qa'dah as long as third raka't has not been completed. Sujoodus-Sahw must be made after the fourth raka't. If the Musalli did not return to the Qa'dah, but completed the third raka't, then, too, Sujoodus-Sahw must be made at the end of the Salaat.
13. Doubt regarding the Number of Raka'ts:
- During the course of performing Salaat the Musalli doubts the number of raka'ts he has performed, i.e. whether he has performed three or four, etc, raka'ts.
- (a) If the Musalli is not in the habit of doubting the number of raka'ts i.e. such doubts are not common to him, then he should repeat the Salaat afresh.
- (b) If doubts are common to the Musalli, then in this case he must ponder into the number of raka'ts he performed, and accept the verdict given by his mind. If he is able to conclude that he had performed two, three or four raka'ts, he should accept this conclusion. No Sujoodus-Sahw is necessary in this case.
- (c) If the Musalli is unable to arrive at any decision, then in such

a case he should opt for the lesser number- i.e. if the doubt is between two and three raka'ts, he shall consider that he has performed only two raka'ts, if the doubt is between three and four, three shall be considered as the number already performed, if the doubt is between one and two raka'ts, one raka't shall be considered. And, in all these instances the Musalli shall sit in Qa'dah and recite Tashah-hud in each raka't and perform Sujoodus-Sahw in the final raka't of the Salaat.

14. If, after completion of the Salaat, a doubt arises in the Musalli's mind as to the number of raka'ts performed, then he should not accord any consideration to this doubt. The Salaat has been discharged in order. However, if the Musalli, after completing the Salaat, recalls with certainty that he had performed, for example, only three raka'ts instead of four, then he should rise and perform another raka't, and make Sujoodus-Sahw. But, if the Musalli spoke or turned away his chest from the Qiblah or indulged in any act which nullifies Salaat, the Salaat shall have to be repeated. In this case he cannot merely perform one additional raka't.
15. If doubt as to number of raka'ts occurs after reciting Tashah-hud in the final raka't, then too, such doubt is to be discounted. The Salaat is valid in this case.
16. If during the performance of Salaat the Musalli committed several such mistakes which necessitate Sujoodus-Sahw, then only one Sujoodus-Sahw is to be made for all the errors committed. In one Salaat Sujoodus-Sahw is not performed twice.
17. After making Sujoodus-Sahw, the Musalli again made such a mistake which necessitate Sujoodus-Sahw. In this case another Sujoodus-Sahw is not performed. The Sujoodus-Sahw performed the first time suffices for the error committed thereafter.
18. The Musalli committed a mistake which necessitates Sujoodus-Sahw, but he completed his Salaat, forgetting to make the required Sujoodus-Sahw. The omitted Sujoodus-Sahw should, in this case, be made even after termination of the Salaat as long as the Musalli did not



indulge in any act which nullifies Salaat. If any such act was committed, the Sujoodus-Sahw cannot be performed. The Salaat must be repeated.

19. The Musalli made Niyyat to perform three raka'ts or four raka'ts Fardh Salaat, but he ended the Salaat in error by making Salaam after two raka'ts. The Musalli should rise and complete the Salaat, adding the necessary one or two raka'ts. Sujoodus-Sahw must be performed here.
20. In the first or second raka't of Witr Salaat the Musalli recited, in error, Qunoot. He shall still have to recite Qunoot in the third raka't and Sujoodus-Sahw must be performed.
21. While performing Witr Salaat the Musalli is unable to decide whether he is performing his second or third raka't. In this case he should consider his present raka't as the second raka't but he must recite Qunoot in this "second" raka't as well as the following third raka't. Sujoodus-Sahw should be performed in this case.
22. It is not permissible to make Sujoodus-Sahw if the Musalli deliberately omits any of the Waajib acts. In such a case the entire Salaat will have to be repeated.

### The Performance of Sajdah - Tilawat in Salaat

In the Holy Qura'n there are fourteen Sajdah-Tilawat. Whenever there appears the term: سجدة in the margins of the pages of the Qura'n, Sajdah has to be made when that particular verse is recited.

1. If the Musalli recites a Sajdah - verse in Salaat, he has to make one Sajdah immediately after reciting the verse. After performing the Sajdah-Tilawat the Musalli proceeds to complete his Qiraat in the Qiyaam position. After Qiraat, he performs his Ruku and proceeds with his Salaat as usual.
2. If, after reciting the verse of Sajdah the Musalli does not make the required Sajdah but proceeds to recite a further two or three verses - he may still execute the Sajdah-Tilawat. If, after reciting the Sajdah-verse, the Musalli recited more than three verses, he may not then perform the Sajdah. He becomes a sinner.
3. The Sajdah-Tilawat, which was not fulfilled during Salaat,

cannot be performed and after the Salaat. The only recourse open is to make Istighfaar - seek forgiveness for this lapse.

4. After reciting a verse of Sajdah the Musalli goes immediately into Ruku and while in Ruku he makes Niyyat (intention) that this Ruku is executed on behalf of the Sajdah -Tilawat as well. In this case the obligation of Sajdah-Tilawat is discharged.
5. In the above mentioned (No.4) example, if the Musalli does not form any Niyyat in Ruku, then the Sajdah of Tilawat will be discharged once he makes the Sujood of his Salaat. In this case the making of Niyyat in Sajdah is not necessary.
6. While performing Salaat the Musalli hears another person reciting a verse of Sajdah. In this case the Musalli should make the Sajdah-Tilawat after completing his Salaat.

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### Jama't Salaat or Congregational Prayers

#### CONDITIONS FOR THE VALIDITY OF JAMA'T

1. Islam, i.e. The Musallis must be Muslim.
2. Aaqil, i.e. The Musallis must be sane and sober.
3. Niyyat of Iqtida. The Muqtadi (*the Musalli who performs Salaat in Congregation behind the Imam*) must, together with his Niyyat for Salaat intend that he is performing Salaat behind the Imam.
4. It-tihaade Makaan. I.e. The place of the Imam and Muqtadi should be the same.

If the distance between the Imam and the Muqtadi is so much that two Safs (rows) of Musallis could be accommodated, the place of the Imam and Muqtadi will not be considered as being the same, and the Jama't will not be valid. The distance between Imam and Muqtadi should not be so great that two rows of worshippers could be accommodated in the intervening space (i.e. between Imam and Muqtadi).

5. Validity of Imam's Salaat.

For the Salaat of the Congregation to be valid it is necessary that the Salaat of the Imam be valid. If for some reason the Salaat of the Imam becomes null, the Salaat of the Jama't will

likewise be nullified.

6. The Muqtadi must not be in front of the Imam.

If the heels of the Muqtadi are ahead of the heels of the Imam it will be considered that the Muqtadi is in front of the Imam, and the Jama't will not be valid, i.e. the Salaat of the Muqtadi will not be valid.

7. Association in the Arkaan (parts) of Salaat.

Besides the Qiraat, the Muqtadi should closely follow the Imam in all the postures of Salaat. The Muqtadi should fulfil the various posture of Salaat either with the Imam or immediately after the Imam, e.g. the Muqtadi enters Ruku, Sajdah, etc together with the Imam or he enters these positions after the Imam had entered them.

(N.B. Should the Muqtadi enter any posture before the Imam, he (Muqtadi) should remain in that position until the Imam also obtains that position).

Once the Imam has entered that position and the Muqtadi is still holding the same posture, the condition of Association is fulfilled; e.g. the Muqtadi went into Ruku before the Imam. For the Validity of the Muqtadi's Salaat it is necessary that he prolong his Ruku until the Imam meets up with him.

8. Equivalence of State of Imam and Muqtadi,

The state of the Muqtadi should either be lesser or equal to that of the Imam. The state of the Muqtadi must not be higher than that of the Imam.

**Examples:**

- (i) One who cannot recite the Qura'n properly can follow an Imam who does not recite correctly.
- (ii) One who is able to recite correctly cannot follow an Imam whose recitation is incorrect.
- (iii) Males cannot follow a female Imam.
- (iv) The Imam cannot be one who has not yet attained the age of puberty if the Muqtadis are of age.
- (v) One who performs a Nafl Salaat can join the Imam who is performing a compulsory Salaat.

(vi) One who performs a compulsory Salaat cannot become the Muqtadi of one who is performing a Nafl or Sunnat Salaat.

(vii) If the Muqtadi is in the state of purity he cannot perform Salaat behind an Imam who is described as a Mazoor.

(viii) The Muqtadi cannot intend performance of a Fardh Salaat other the Fardh performed by the Imam.

9. The Imam should not be a person upon whom it is necessary to perform Salaat alone, e.g. a Masbooq (who is a congregant or Muqtadi who joined the Jama't after one or more raka'ts were already performed), who fulfils the raka'ts (which he had missed) after completion of the Imam's Salaat. It is not permissible to become a Muqtadi of the Masbooq.

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**Masaa-il Pertaining to Jama't or Congregational Salaat**

- 1. Jama't is a *Shart* (Condition) for Juma' (Friday), and Eid Salaat. These Salaat are not valid if performed individually. They must be performed in Congregation.
- 2. Jama't for the Five daily Salaat is Waajib (Compulsory). It could therefore not to be discarded without valid reason.
- 3. Jama't for Taraaweeh Salaat is Sunnatul Muakkadah.
- 4. Jama't for Salaatul Kusoof (Salaat performed at the time of the eclipse of the sun) is Sunnatul Muakkadah.
- 5. Jama't for the Witr of Ramadaan is Mustahab.

**Masaa-il pertaining to Joining the Jama't**

- 1. Should one reach the Masjid of one's locality at a time when the Jama't Salaat had been completed, it is Mustahab then to go to another Masjid in order to perform the Salaat in congregation. Alternatively, one may return home and perform the Salaat in Jama't in the Company of one's house folk.
- 2. If, after one has already performed Fardh Salaat, one happens to be at a place where that very same Salaat is being performed in Jama't, one should join the Jama't if Zuhr of Isha is being performed. However, if Fajr, Asr or Maghrib is being performed one must abstain.

3. Commencement of the Congregational Salaat while one is performing the very same Fardh alone.

After one has already started to read one's Fardh Salaat, one finds that the same Salaat is being performed in congregation. In this case several Rules apply as follows:

- (i) If it is a two Raka't Fardh (i.e. the Fardh of Fajr) terminate the Salaat immediately if the Sajdah of the first raka't has not yet been made, and join the congregation. If the Sajdah of the first raka't has been made then complete both raka'ts and thereafter do not join the Jama't.
- (ii) If it is Three-Raka't Fardh (i.e. Maghrib), then end the Salaat as long as the Sajdah of the second raka't has not yet been made, and join the Jama't. If the Sajdah of the second raka't has already been made, then complete the Salaat and do not join the congregation.
- (iii) If it is the Four-Raka't Fardh of either Zuhr or Isha then:
  - (a) end the Salaat if the Sajdah of the first raka't has not been made, and join the Jama't.
  - (b) If Sajdah of the second raka't has been made then complete the performance of two Raka'ts and join the Jama't.
  - (c) If the third raka't was commenced but its Sajdah had not yet been made then terminate the Salaat forthwith and join the Jama't. If the Sajdah has been made then complete the four raka'ts and join the Jama't.
- (iv) If it is the Fardh of Asr then:
  - (a) end the Salaat if the Sajdah of the first raka't has not yet been made, and join the Jama't.
  - (b) If the Sajdah of the second raka't has already been made then complete two raka'ts and join the Jama't.
  - (c) If the third raka't was commenced but its Sajdah had not yet been made then terminate the Salaat forthwith and join the Jama't. If the Sajdah has been made then complete the four raka'ts and do NOT join the Jama't.

N.B. The manner in which to end the Salaat is to make a single Salaam while standing i.e. say "Assala-mu-alaikum

warah-ma-tullaah", and turn the head towards the right.

4. If, after one has started with Nafl Salaat the congregational Fardh Salaat commences, one should complete two raka'ts although a Niyyat for four raka'ts was made.
5. If, after having started with the four raka'ts Sunnatul Muak-kadah of Zuhr, the Fardh in congregation commences, one should complete the four raka'ts and then join the Jama't.
6. Once the Jama't is in progress one should not commence with Sunnat and Nafl Salaat. However, with regard to the Sunnat of Fajr, it should be performed if one is confident that one will be able to join the Fardh Jama't after completion of the two Sunnats. If one feels that engagement in the two Sunnats will cause one to miss the Fardh which is being performed in Jama't then one should omit the Sunnats and join the Jama't. In this instance it is preferable to make Qadha of the missed two raka't Sunnatul Muak-kadah of Fajr provided it is done after sunrise, but before midday (Zawaal).
7. If one fears that by observing all the Sunnat and Mustahab factors in the two raka'ts Sunnatul Muak-kadah of Fajr the Jama't will be missed, then the Salaat should be performed observing only the Fardh and Waajib factors.
8. The two raka'ts Sunnatul Muak-kadah of Fajr which one intends performing after the congregation has already started, should be performed outside the confines of the Masjid. If such a place is not available then it should be performed behind some pillar in the Masjid or in a remote corner - furthest from the congregation. It is Makrooh Tahrimi to perform any Salaat in a place where the Fardh Salaat is being performed in Jama't.

### Masaa-il pertaining to the Muqtadi and the Imam

1. The appointed Imam of a Masjid enjoys the priority right to lead the congregational Salaat in the Masjid. In his presence no one is entitled to lead the Salaat without consent.
2. It is compulsory (Waajib) for the Muqtadees (congregants) to perform in accordance with the Imam in all Waajib and Fardh factors of the Salaat. It is not Waajib for the congregants to



act in accordance with the Imam in the observance of the Sunnat and Mustahab factors. Hence, if the Imam happens to be a Shaafi, it is not necessary for the Hanafi Muqtadees to follow him in the observance of Rafa'Yadain (raising the hands to the ears during the course of Salaat). Similarly, it is not necessary for the Hanafi Muqtadi to recite Qunoot in the Fajr Salaat when the Shaafi does so.

3. If there happens to be only one Muqtadi, he should stand on the right side of the Imam and slightly behind him. (i.e. not in line with him).
4. If, after the Jama't started with a single Muqtadi, more congregants enter, the first Muqtadi should move to the rear of the Imam so that a row of congregants is formed behind the Imam. However, if the Muqtadees are not aware of the relevant Masaa-il (as is generally the case nowadays,) the Imam himself should move forward so that a row of congregants is formed behind him.
5. Children, who have not yet reach the age of puberty, should form their rows behind the men.
6. It is Makrooh to form a second saff (row) when there is space available in the first Saff (row).

### The Types of Muqtadi

There are three types of Muqtadi (a person who performs Salaat in congregation). viz.:

**Mudrik, Laahiq, Masbooq.**

*Mudrik* is a congregant who joined the Jama't from the beginning and remained until the completion of the Salaat.

*Laahiq* is one who missed a Raka't or more for some reason after having joined the Jama't.

*Masbooq* is a congregant who joined the Jama't after having missed a Raka't or more.

#### THE LAAHIQ

1. If, after joining the Jama't, one's Wudu broke, it will be permissible to leave the congregation, make Wudu anew and join in the Jama't again. In the interval in which the Laahiq

leaves the congregation it is permissible for him to talk or do any such act which nullifies Salaat.

2. The Laahiq with regard to the Raka'ts which he has missed, will be considered as the Mudrik. Therefore, like the Mudrik does not recite Qiraat, so the Laahiq, too will not recite Qiraat but will remain standing (in Qiyaam) silently. Also, like the Mudrik who makes an error and will not perform Sujoodus-Sahw, so the Laahiq too will not perform Sujoodus-Sahw for any error or omission of the Waajib act s.
3. The Laahiq, Upon rejoining the Jama't, must firstly fulfil the Raka'ts which have been missed and if after completing the missed Raka'ts the Jama't is still in progress, he should unite with it (the Jama't). If, after fulfilling his missed Raka'ts the Jama't has ended its Salaat, he (the Laahiq) should complete his Salaat alone.

**For example:** A Muqtadee's Wudu broke during the second Raka't. He therefore, leaves the Jama't and renews his Wudu. On returning, he finds the Imam in the last Raka't. What should he now do?

He should join the Jama't (stand in the Saff) and perform firstly the Raka'ts which he has missed. He must not join the Imam in whatever posture he may be in. In this example his Wudu broke during the second Raka't, hence this Muqtadi (the Laahiq) should proceed to read the second, third and fourth Raka't without reciting any Qiraat in the Raka'ts he is thus making. In this example it is obvious that he will not be able to link up with the Imam since he (the Laahiq) has yet three Raka'ts to make while the Imam is in the last Raka't. In this case the Laahiq merely completes the three Raka'ts missed.

However, if in some case the Laahiq, after fulfilling his missed Raka'ts manages to link up with the Imam then he shall complete his Salaat with the Imam.

**For example:** The Muqtadee's Wudu breaks in the first Raka'ts of Isha Fardh Salaat. He quickly goes to renew his Wudu and upon returning he finds the Imam in Tashah-hud of the second Raka't. The Laahiq joins the congregation and performs the

Raka'ts he has missed. If the Imam is now in the fourth Raka't, when the Laahiq has finished three Raka'ts, then he (the Laahiq) should join up with the Imam in the fourth Raka't and complete the Salaat with the Imam.

### THE MASBOOQ

The Masbooq is the late-comer who joins the Jama't after a Raka't or more has been performed.

1. The Masbooq should merely follow the Imam and complete the Raka'ts which he had missed, after the Jama't has ended. After the Imam makes both Salaams, the Masbooq should rise and perform the Raka'ts which he had missed in numerical order; i.e. when he rises to fulfil his Salaat he should perform firstly Raka't number one, then number two and so on.
2. The Masbooq should recite Qiraat in those Raka'ts in which the Imam recited, viz. the first two Raka'ts.
3. With regard to Qa'dah, the Masbooq must include in his calculation of "every two Raka'ts" the Raka'ts performed with the Imam.

**Example:** The Musalli joins the Jama't of Zuhr after three Raka'ts have been completed. After the Imam makes the Salaams, the Masbooq should rise and perform three more Raka'ts. The first Raka't which he will be performing after the ending of the Jama't will be his Raka't number one. He will, therefore, have to recite Qiraat in that Raka't, and after this Raka't he will sit in Qa'dah because added to the Raka't performed with the jama't, this Raka't will be the second. After reciting Tashah-hud in this Raka't (which is Raka't number one insofar as Qiraat is concerned, and Raka't No. 2 with regard to Qa'dah,) the Masbooq will rise and perform another Raka't in which he will also recite Qiraat since this will be regarded as his second Raka't for Qiraat purposes. No Qa'dah will follow this Raka't. After this Raka't, the Masbooq performs another Raka't in which he may either recite surah Fatiha or stand in silence since this is his third missed Raka't in which there was no Qiraat. At the end of this Raka't, he will sit in Qa'dah Akhira and complete his Salaat as usual.

4. If the Masbooq, while fulfilling his missed Raka'ts, makes some mistake regarding the Waajib factors of Salaat then he must rectify the error with Sujoodus-Sahw.

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### The Juma' Salaat

1. The Juma' (Friday) Salaat is obligatory upon all Muslim male residents of a town or city. Juma' Salaat takes the place of Zuhr Salaat.
2. The time for Juma' Salaat is the same as that for Zuhr.
3. The Friday Khutbah is a condition (*Shart*) for the validity of the Juma' Salaat. Without the Khutbah, the Juma' Salaat is not valid.
4. The Juma' Salaat consists of a total of fourteen Raka'ts as follows:
  - 4 Raka'ts Sunnatul Maukkadah.
  - 2 Raka'ts Fardh.
  - 4 Raka'ts Sunnatul Muak-kadah.
  - 2 Raka'ts Sunnatul Muak-kadah.
  - 2 Raka'ts Nafil.
5. When the Imam rises to deliver the Khutbah it is not permissible to recite, to make Zikr, to perform Salaat or to talk. It is Waajib to listen attentively to the Khutbah.
6. If, after commencing with the four Raka'ts Sunnatul Muak-kadah, the Imam starts with the Khutbah, one should complete the Salaat.
7. The Khutbah are recited before the Fardh Salaat. These Khutbahs are Fardh.

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### The Eid Salaat

1. The performance of two Raka'ts of Salaat on the occasions of Eidul Fitr and Eidud Dhuhaa is Waajib.
2. The two Raka'ts Salaat of Eid is followed by two Khutbahs which are Sunnat, but to listen to them is Waajib.

### 3. HOW TO PERFORM THE EID SALAAT

- (i) Niyyat: "I intend to perform two Raka'ts Eidul Fitr (or Eidud Dhuhaa) Salaat with six Waajib Takbeers behind this Imam: "
- (ii) After Niyyat the Imam will proclaim "Allahu-Akbar".  
Reciting Allahu-Akbar silently the Muqtadi raises his hands to the ears and folds them as usual. Recite Thana in this position.
- (iii) After thana, the Imam will proclaim "Allahu-Akbar" thrice, each time raising the hands to the ears and then releasing them along the sides. Reciting "Allahu-Akbar" silently each time, the Muqtadi follows the Imam and raises his hands with each Takbeer to the ears and then releases them on the sides.
- (iv) After the third Takbeer the hands are folded as is usual in Qiyaam, and the Imam will now commence the Qiraat - i.e. Surah Fatiha and some verses of the Qura'n.
- (v) After Qiraat, the Raka't will be completed as usual with Ruku and two Sajdas.
- (vi) In the second Raka't after the Qiraat, the Imam will proclaim "Allahu-Akbar" and raise his hands and release them. The Muqtadi should do likewise. The Imam will recite altogether three Takbeers after the Qiraat in the second Raka't. When the Imam says "Allahu-Akbar" the Fourth time (in the second Raka't) then do not raise the hands, but go immediately into Ruku. The rest of the Raka't is completed as usual.

#### TAKBEER-E-TASHREEK

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

(ALLAHU-AKBAR ALLAHU-AKBAR LAA-ILAAHA-IL-LAL LAA-HU WAL-LAA-HU AKBAR ALLAHU AKBAR WA-LIL-LAA-HIL-HAMD.)

1. This Takbeer is known as Takbeer-e-Tashreek. It is Waajib to recite this Takbeer aloud once after every Fardh Salaat starting after the Fajr Salaat of the Day of Arafah (9th Zil-hajj) and ending after the Fardh Salaat of Asr on the 13th Zil-hajj.
2. Women must recite this Takbeer silently, although its recitation is not Waajib for them.

3. The reciting of this Takbeer aloud after every Fardh Salaat as mentioned is Waajib only if the Salaat is performed in Jama't.
4. It is not Waajib upon the Musafir (traveller) to recite this Takbeer.
5. Those upon whom this Takbeer is not Waajib (viz. Women and Travellers) if they happen to be the Muqtadis of one upon whom the Takbeer is Waajib then its recitation will be compulsory upon them as will, but the women shall recite it silently.
6. If the Imam forgets to recite the Takbeer the Muqtadis should immediately recite it and not wait for the Imam to commence.

#### WHAT TO DO WHEN JOINING THE EID SALAAT AFTER IT HAS ALREADY BEGUN

1. if one joins the Eid Salaat after the Imam has already recited the Eid Takbeers of the first Raka't, then
  - (a) If one has confidence that after reciting the Takbeers one will be able to unite with the Imam in Ruku, then make the Niyyat for the Salaat and recite the Takbeers in Qiyaam.
  - (b) If one fears that by reciting the Takbeers in Qiyaam one will not be able to unite with the Imam in Ruku then immediately after Niyyat, join the Imam in Ruku and recite the Takbeers (silently) in Ruku instead of the normal Ruku Tasbeeh, but do not raise the hands (in Ruku) while reciting the Takbeers.

If the Imam emerges from Ruku before you could complete the Takbeers, join him. The balance of the Takbeers are waived.

2. If one has missed a complete Raka't of the Eid Salaat, it should be fulfilled as follows:

After the Imam makes the Salaams, rise and recite Qiraat. After the Qiraat recite the Takbeers and complete the Salaat as usual.

#### Salaatul Janaazah (The Funeral Prayer)

1. The Janaazah Salaat is in fact a dua (prayer and supplication) on behalf of the dead.
2. The Shuroot (conditions) of other Salaat are applicable to



Janaazah Salaat as well.

3. The Mayyit (the dead) should be placed in front of those performing the Janaazah Salaat. The Imam should stand in line with the breast of the Mayyit.

4. Two things are Fardh in Salaatul Janaazah, viz.:

(i) To recite "Allahu-Akbar" four times.

(ii) Qiyaam - to perform the Janaazah Salaat standing.

There is no Ruku, Sajdah, etc. in Salaatul Janazah.

5. Three things are Sunnat in Salaatul Janaazah, viz.

(i) Hamd - to recite the Praises of Allah Ta'ala.

(ii) Durood upon Rasoolullah ﷺ

(iii) Dua for the Mayyit.

(6) Jama't (congregation) is not a condition for the validity of Salaatul Janaazah. Hence, if even on person - man or women - performs it, the Fardh obligation is discharged. But, the need to perform this Salaat in Jama't is overriding importance since it is a dua for the Mayyit.

## 7. HOW TO PERFORM SALAATUL JANAAZAH.

The Mayyit should be placed in front with the Imam standing in line with the Mayyit's breast. It is Mustahab to form three rows behind the Imam. If there are only seven people - one of them being the Imam - there should stand in the first saff (row), two in the second Saff and one in the third Saff.

The following Niyyat is then recited (or an intention is made in the mind):

نَوَيْتُ أَنْ أَصَلِّيَ صَلَاةَ الْجَنَازَةِ لِلَّهِ تَعَالَى وَدُعَاءَ لِمَيِّتٍ ؕ

(I make Niyyat of performing Salaatul Janaazah for Allah Ta'ala and as a dua for the deceased.)

After Niyyat recite "Allahu-Akbar" and raise the hands to the ears (as in other Salaats) and fold as usual. Recite now Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ؕ

(SUB-HAANAKAL-LAA-HUMMA WABI-HAMDI-KA WA-TABAARA-KAS-MUKA WA-TA 'AALA JAD-DU-KA WALAA ILAA-HA GHAY-RUK.)

Glory unto you. O Allah! All praise unto you. Blessed is Your Name and Most High is Your Majesty. There is none worthy of worship but you.

After Thana, recite again "Allahu-Akbar" once, but do not raise the hands. After this Takbeer recite Durood e-Ibrahim.

## DUROOD -E- IBRAHIM:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ؕ

(ALLAHUMMA SALLI ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA SAL-LAITA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMIDUM -MAJEED.)

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ؕ

(ALLAHUMMA BARIK ALA MUHAMMADIN WA-ALA AALI MUHAMMADIN KAMA BAARKA-TA ALA IBRAHIMA WA-ALA AALI IBRAHIMA INNAKA HAMIDUM-MAJEED.)

Oh Allah! send Thy mercy on Muhammad (ﷺ) and on his seeds as Thou hast sent Thy mercy on Ibrahim and his seeds. No doubt! Thou hast sent Thy mercy on Ibrahim and his seeds. No doubt! Thou art Great and praiseworthy! Oh Allah! send Thy blessings on Muhammad (ﷺ) and on his seeds as Thou hast blessed Ibrahim and his seeds. No doubt Thou art Great and praiseworthy.

After Durood-e-Ibrahim recite "Allahu-Akbar" again once (but do not raise the hands), and recite a dua for the Mayyit. If the Mayyit is a baaligh (of age) male or female, recite the following dua:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأَنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَرَفَّهُ عَلَى الْإِيمَانِ ۝

(ALLAHUMMAGH-FIR LI HAIY-YINA WA MAIY-YITI-NA WA SHA-HIDI-NA WA GHA-IBI-NA WA SAGHEE-RINA WA KABEE-RINA WA ZAKA-RINA WA UN-THANA

ALLAHUMMA MAN AH-YAI-TA-HU MIN-NA FA-AH-YIHI  
ALAL-ISLAM WA-MAN TAWAF-FAI-TAHU MIN-NA  
FATAWAF-FAHU ALAL-IMAAN)

Oh, Allah, Forgive our living and dead, present and absent, big and small, men and women. Oh, Allah, whoever among us, is kept alive, by Thee, be kept alive on the path of Islam and to whom Thou cause to die, let him die with Islamic faith.

If the deceased is a Na-baaligh (under age) boy, recite :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا.

(ALLAHUMMAJ-AL-HU LANA FARATAU WAJ-AL-HU LANA  
AJ-RAU WA-ZUKHRAU WAJ-AL-HU LANA SHA-FI-AU WA  
MUSHAF-FA-A.)

Oh, Allah, make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him a recommendation for us and the recommendation which Thou has accepted.

If a Na-baaligh (under age) girl, recite the same dua as for a Na-baaligh boy but recite on all the three places "Aj-Alha" instead of "Aj-Alhu" and

شَافِعَةً وَمُشَفَّعَةً

(SHA-FI-ATAU WA MUSHAF-FA-ATAN.)

instead of

شَافِعًا وَمُشَفَّعًا

(SHA-FI-AU WA MUSHAF-FA-A.)

After the dua, recite again once "Allahu-Akbar". Again do not raise the hands. After this fourth Takbeer make the Salaams as is done in other Salaats.

8. The Imam recites the four Takbeer and the Salaams aloud and the Muqtadis silently.

- : NOTE :-

(The Masaa-il appearing in this booklet are based on the Hanafi Mazhab.)

**QASID KITAB GHAR**  
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The Holy Prophet Hazrat Muhammad (Peace Be Upon Him) is reported to have said: "My Ummah will be divided into 73 sects 72 of them will be deserving of Hell and only one will enter Paradise". The Prophet's companions asked: "O Allah's Apostle! Who will be that one section which will enter the paradise?" The holy Prophet (Peace Be Upon Him) said: "They will be those who will follow my Sahaba and my Sunnah." It is in the light of this tradition that those who follow the sayings of the Holy Prophet (Peace Be Upon Him) and acts of his companions, are called Ahl-e-Sunnat Wal Jama'at

The Sunni Youth Federation is an organisation of the youths of Ahl-e-Sunnat Wal Jama'at which aims at safeguarding the common Muslims from the astray groups and organisations which mislead and misguide the common Muslims in the name of Islamic Preaching. The need of the hour is to educate the Muslim masses with the fundamental and accurate knowledge of their religion and faith. With this mission the Sunni Youth Federation is working on various platform with the sole objective of strengthening the beliefs of common Muslims. We solicit your co-operation in furthering the Maslak-e-Ahl-e-Sunnat Wal Jama'at.

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